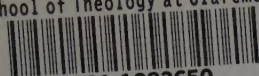


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# GRAMMAR

OF THE

# HEBREW LANGUAGE.

BY

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## P R E F A C E.

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THIS work was begun at the instance of my friend, preceptor, and colleague, DR. J. ADDISON ALEXANDER. The aid of his counsels and suggestions was freely promised in the undertaking; and he was to give to it the sanction of his name before the public. It appears shorn of these advantages. A few consultations respecting the general plan of the book and the method to be observed in its preparation, were all that could be had before this greatest of American orientalists and scholars was taken from us. Deprived thus early of his invaluable assistance, I have yet found a melancholy satisfaction in the prosecution of a task begun under such auspices, and which seemed still to link me to one with whom I count it one of the greatest blessings of my life to have been associated.

The grammatical system of Gesenius has, from causes which can readily be explained, had a predominance in this country to which it is not justly entitled. The grammar of Prof. Stuart, for a long time the text-book in most common use, was substantially a reproduction of that of Gesenius. Nordheimer was an adherent of the same system in its essential features, though he illustrated it with wonderful clearness and philosophical tact. And finally, the smaller grammar of Gesenius became current in the excellent translation of Prof. Conant. Now, while Gesenius is unquestionably the prince of Hebrew lexicographers, Ewald is as certainly entitled to

the precedence among grammarians; and the latter cannot be ignored by him who would appreciate correctly the existing state of oriental learning.

The present work is mainly based upon the three leading grammars of Gesenius, Ewald, and Nordheimer, and the attempt has been made to combine whatever is valuable in each. For the sake of a more complete survey of the history of opinion, the grammars of R. Chayug, R. Kimchi, Reuchlin, Buxtorf, Schultens, Simonis, Robertson, Lee, Stier, Hupfeld, Freytag, Nägelsbach, and Stuart, besides others of less consequence from Jewish or Christian sources, have also been consulted to a greater or less extent. The author has not, however, contented himself with an indolent compilation; but, while availing himself freely of the labours of his predecessors, he has sought to maintain an independent position by investigating the whole subject freshly and thoroughly for himself. His design in the following pages has been to reflect the phenomena of the language precisely as they are exhibited in the Hebrew Bible; and it is believed that this is more exactly accomplished than it has been in any preceding grammar. The rule was adopted at the outset, and rigorously adhered to, that no supposititious forms should be admitted, that no example should be alleged which is not found in actual use, that no statement should be made and no rule given the evidence of which had not personally been subjected to careful scrutiny. Thus, for example, before treating of any class of verbs, perfect or imperfect, every verb of that description in the language was separately traced through all its forms as shown by a concordance; the facts were thus absolutely ascertained in the first instance before a single paradigm was prepared or a word of explanation written.

Some may be disposed, at first, to look suspiciously upon the triple division of the Hebrew vowels, adopted



from Ewald, as an innovation: further reflection, however, will show that it is the only division consistent with accuracy, and it is really more ancient than the one which commonly prevails.

The importance of the accent, especially to the proper understanding of the vowels of a word and the laws of vowel-changes, is such that the example of Ewald has been followed in constantly marking its position by an appropriate sign. He uses a Methegh for this purpose, which is objectionable on account of the liability to error and confusion when the same sign is used for distinct purposes. The use of any one of the many Hebrew accents would also be liable to objection, since they not only indicate the tone syllable, but have besides a conjunctive or disjunctive force, which it would be out of place to suggest. Accordingly, a special symbol has been employed, analogous to that which is in use in our own and other languages, thus קָטָל *kātal'*.

The remarks upon the consecution of poetic accents were in type before the appearance of the able discussion of that subject by Baer, in an appendix to the Commentary of Delitzsch upon the Psalms. The rules of Baer, however, depend for their justification upon the assumption of the accurate accentuation of his own recent edition of the Hebrew Psalter, which departs in numerous instances from the current editions as they do in fact from one another. Inasmuch as this is a question which can only be settled by manuscripts that are not accessible in this country, it seems best to wait until it has been tested and pronounced upon by those who are capable of doing so. What has here been written on that subject, has accordingly been suffered to remain, imperfect and unsatisfactory as it is.

The laws which regulate the formation of nouns have been derived from Ewald, with a few modifications chiefly tending to simplify them.

The declensions of nouns, as made out by Gesenius, have the merit of affording a convenient and tolerably complete classification of their forms and of the changes to which each is liable. Nordheimer abandoned them for a method of his own, in which he aimed at greater simplicity, but in reality rendered the subject more perplexed. The system of Ewald is complicated with the derivation and formation of nouns from which their subsequent modifications are quite distinct. The fact is, however, that there are no declensions, properly speaking, in Hebrew; and the attempt to foist upon the language what is alien to its nature, embarrasses the subject instead of relieving it. A few general rules respecting the vowel-changes, which are liable to occur in different kinds of syllables, solve the whole mystery, and are all that the case requires or even admits.

In the syntax the aim has been to develop not so much what is common to the Hebrew with other languages, as what is characteristic and distinctive of the former, those points being particularly dwelt upon which are of chief importance to the interpreter.

In the entire work special reference has been had to the wants of theological students. The author has endeavoured to make it at once elementary and thorough, so that it might both serve as a manual for beginners and yet possess all that completeness which is demanded by riper scholars. The parts of most immediate importance to those commencing the study of the language are distinguished by being printed in large type.

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## PART FIRST.

### ORTHOGRAPHY.

§1. LANGUAGE is the communication of thought by means of spoken or written sounds. The utterance of a single thought constitutes a sentence. Each sentence is composed of words expressing individual conceptions or their relations. And words are made up of sounds produced by the organs of speech and represented by written signs. It is the province of grammar as the science of language to investigate these several elements. It hence consists of three parts. First, Orthography, which treats of the sounds employed and the mode of representing them. Second, Etymology, which treats of the different kinds of words, their formation, and the changes which they undergo. Third, Syntax, which treats of sentences, or the manner in which words are joined together to express ideas. The task of the Hebrew grammarian is to furnish a complete exhibition of the phenomena of this particular language, carefully digested and referred as far as practicable to their appropriate causes in the organs of speech and the operations of the mind.

### THE LETTERS.

§2. The Hebrew being no longer a spoken tongue, is only known as the language of books, and particularly of the Old Testament, which is the most interesting and important as well as the only pure monument of it. The first step

towards its investigation must accordingly be to ascertain the meaning of the symbols in which it is recorded. Then having learned its sounds, as they are thus represented, it will be possible to advance one step further, and inquire into the laws by which these are governed in their employment and mutations.

The symbols used in writing Hebrew are of two sorts, viz. letters (אֲוִיִּוֹת) and points (נִקְיֻדִּים). The number of the letters is twenty-two; these are written from right to left, and are exclusively consonants. The following alphabetical table exhibits their forms, English equivalents, names, and numerical values, together with the corresponding forms of the Rabbinical character employed to a considerable extent in the commentaries and other writings of the modern Jews.



Order.	Forms and Equivalents.		Names.	Rabbinical Alphabet.	Numerical values.
1	א	—	אַלֶּפֶת Áleph	א	1
2	ב	Bh, B	בֵּית Bēth	ב	2
3	ג	Gh, G	גִּימֶל Gī'-mel	ג	3
4	ד	Dh, D	דָּלֶת Dā'-leth	ד	4
5	ה	H	הֵא Hē	ה	5
6	ו	V	וָו Vāv	ו	6
7	ז	Z	זַיִן Záyin	ז	7
8	ח	Hh	חֵית Hhēth	ח	8
9	ט	T	טֵית Tēth	ט	9
10	י	Y	יּוֹד Yōdh	י	10
11	כ	Kh, K	כָּף Kaph	כ	20
12	ל	L	לֻמֶּד Lā'-medh	ל	30
13	מ	M	מֶם Mēm	מ	40
14	נ	N	נוּן Nūn	נ	50
15	ס	S	סָמֶךְ Sā'-mekh	ס	60
16	ע	—	עֵין Áyin	ע	70
17	פ	Ph, P	פֶּא Pē	פ	80
18	צ	Ts	צָדִי Tsā'-dhē	צ	90
19	ק	K	קוֹף Kōph	ק	100
20	ר	R	רֵישׁ Rēsh	ר	200
21	ש	Sh, S	שִׁין Shīn	ש	300
22	ת	Th, T	תָּו Tāv	ת	400

§3. There is always more or less difficulty in representing the sounds of one language by those of another. But this is in the case of the Hebrew greatly aggravated by its having been for ages a dead language, so that some of it

sounds cannot now be accurately determined, and also by its belonging to a different family or group of tongues from our own, possessing sounds entirely foreign to the English, for which it consequently affords no equivalent, and which are in fact incapable of being pronounced by our organs. The equivalents of the foregoing table are not therefore to be regarded as in every instance exact representations of the proper powers of the letters. They are simply approximations sufficiently near the truth for every practical purpose, the best which can now be proposed, and sanctioned by tradition and the conventional usage of the best Hebraists.

1. It will be observed that a double pronunciation has been assigned to seven of the letters. A native Hebrew would readily decide without assistance which of these was to be adopted in any given case, just as we are sensible of no inconvenience from the various sounds of the English letters which are so embarrassing to foreigners learning our language. The ambiguity is in every case removed, however, by the addition of a dot or point indicating which sound they are to receive. Thus ב with a point in its bosom has the sound of *b*, ב unpointed that of the corresponding *v*, or as it is commonly represented for the sake of uniformity in notation, *bh*; א is pronounced as *g*, א unpointed had an aspirated sound which may accordingly be represented by *gh*, but as it is difficult to produce it, or even to determine with exactness what it was, and as there is no corresponding sound in English, the aspiration is mostly neglected, and the letter, whether pointed or not, sounded indifferently as *g*; ד is *d*, ד unpointed is the aspirate *dh*, equivalent to *th* in *the*; כ is *k*, כ unpointed its aspirate *kh*, perhaps resembling the German *ch* in *ich*, though its aspiration, like that of א, is commonly neglected in modern reading; פ is *p*, פ unpointed is *ph* or *f*; ט is *t*, ט unpointed *th* in *thin*. The letter ש with a dot over its right arm is pronounced like *sh*, and called *Shin*; ש with a dot over its left arm is called *Sin*, and pronounced like *s*, no attempt being made in modern

usage to discriminate between its sound and that of Samekh. Although there may anciently have been a distinction between them, this can no longer be defined nor even positively asserted; it has therefore been thought unnecessary to preserve the individuality of these letters in the notation, and both of them will accordingly be represented by *s*.

*a.* The double sound of the first six of the letters just named is purely euphonic, and has no effect whatever upon the meaning of the words in which they stand. The case of ש is different. Its primary sound was that of *sh*, as is evident from the contrast in Judg. 12 : 6 of שִׁבּוֹלֶת *shibboleth* with סִבּוֹלֶת *sibboleth*. In certain words, however, and sometimes for the sake of creating a distinction between different words of like orthography, it received the sound of *s*, thus almost assuming the character of a distinct letter, e. g. שָׁבַר *to break*, שָׁוֶה *to hope*. That Sin and Samekh were distinguishable to the ear, appears probable from the fact that there are words of separate significations which differ only in the use of one or the other of these letters, and in which they are never interchanged, e. g. שָׁבַל *to be bereaved*, שָׁבַל *to be wise*, שָׁבַל *to be foolish*; שָׁכַר *to be drunken*, שָׁכַר *to hire*, שָׁכַר *to shut up*; שָׁוֶה *to look*, שָׁוֶה *to rule*, שָׁוֶה *to turn back*; שָׁפָה *a lip*, שָׁפָה *to destroy*. The close affinity between the sounds which they represent is, however, shown by the fact that ס is in a few instances written for ש, e. g. נֶסֶח Ps. 4 : 7 from נֶשֶׁח, שָׁכַלְתָּ Eccles. 1 : 17 for סָכַלְתָּ. The original identity of ש and ש is apparent from the etymological connection between שָׁאֵר *leaven* and מִשְׁאָרָה *a vessel in which bread is leavened*; שָׁדַר *to shudder*, שָׁדַר *horrible, causing a shudder*. In Arabic the division of single letters into two distinguished by diacritical points is carried to a much greater length, the alphabet of that language being by this means enlarged from twenty-two to twenty-eight letters

2. In their original power ט *t* differed from ת *t*, and כ *k* from ק *k*, for these letters are not confused nor liable to interchange, and the distinction is preserved to this day in the cognate Arabic; yet it is not easy to state intelligibly wherein the difference consisted. They are currently pronounced precisely alike.

3. The letter ח has a stronger sound than ה the simple *h*, and is accordingly represented by *hh*; ר is represented by *r*, although it had some peculiarity of sound which we cannot at this day attempt to reproduce, by which it was allied to the gutturals.

4. For two letters, **א** and **א**, no equivalent has been given in the table, and they are commonly altogether neglected in pronunciation. **א** is the weakest of the letters, and was probably always inaudible. It stands for the slight and involuntary emission of breath necessary to the utterance of a vowel unattended by a more distinct consonant sound. It therefore merely serves to mark the beginning or the close of the syllable of which it is a part, while to the ear it is entirely lost in the accompanying or preceding vowel. Its power has been likened to that of the smooth breathing (') of the Greeks or the English silent *h* in *hour*. On the other hand **א** had a deep guttural sound which was always heard, but like that of the corresponding letter among the Arabs is very difficult of utterance by occidental organs; consequently no attempt is made to reproduce it. In the Septuagint it is sometimes represented by *γ*, sometimes by the rough and sometimes by the smooth breathing; thus **אמרה** *Γόμορρά*, **אלי** *'Ηλί*, **אמלח** *'Αμαλήχ*. Some of the modern Jews give it the sound of *ng* or of the French *gn* in *campagne*, either wherever it occurs or only at the end of words, e. g. **שמע** *Sh'mang*, **אמוד** *gnāmōdh*.

§4. The forms of the letters exhibited in the preceding table, though found without important variation in all existing manuscripts, are not the original ones. An older character is preserved upon the Jewish coins struck in the age of the Maccabees, which bears a considerable resemblance to the Samaritan and still more to the Phœnician. Some of the steps in the transition from one to the other can still be traced upon extant monuments. There was first a cursive tendency, disposing to unite the different letters of the same word, which is the established practice in Syriac and Arabic. This was followed by a predominance of the calligraphic principle, which again separated the letters and reduced them to their present rectangular forms and nearly uniform size. The cursive stage has, however, left its traces upon the five letters

which appear in the table with double forms ; **כ פ נ מ כ** when standing at the beginning or in the middle of words terminate in a bottom horizontal stroke, which is the remnant of the connecting link with the following letter ; at the end of words no such link was needed, and the letter was continued vertically downward in a sort of terminal flourish thus, **ך ף ן ן**, or closed up by joining its last with its initial stroke, thus **ם**.

a. The few instances in which final letters are found in the middle of words, as **לְכַרְיָה** Isa. 9: 6, or their ordinary forms at the end, as **הָמָּ** Neh. 2: 13, **מָּ** Job 38: 1, are probably due to the inadvertence of early transcribers which has been faithfully perpetuated since, or if intentional they may have had a connection now unknown with the enumeration of letters or the signification of words. The same may be said of letters larger than usual, as **וְכָה** Ps. 80: 16, or smaller, as **בְּהַבְרָאִם** Gen. 2: 4, or above the line, as **מְצִיֹר** Ps. 80: 14, or inverted, as **בְּסִטֵּ** Num. 10: 35, (in manuscripts and the older editions, e. g. that of Stephanus in 1541), or with extraordinary points, as **וַיִּשְׁתַּחֲוֶה** Gen. 33: 4, **לֵלֵאָּ** Ps. 27: 13, in all which the Rabbins find concealed meanings of the most fanciful and absurd character. Thus in their opinion the suspended **נ** in **מִנְשָׁה** Judg. 18: 30 suggests that the idolaters described were descended from Moses but had the character of Manasseh. In **מַחֲרֹן** Lev. 11: 42 the Vav, which is of unusual size, is the middle letter of the Pentateuch ; **וַיְבַרְכֵהוּ** Gen. 16: 5 with an extraordinary point over the second Yodh, is the only instance in which the word is written with that letter ; the large letters in Deut. 6: 4 emphasize the capital article of the Jewish faith. All such anomalous forms or marks, with the conceits of the Rabbins respecting them, are reviewed in detail in Buxtorf's *Tiberias*, pp. 152 etc.

§5. All the names of the letters were probably significant at first, although the meanings of some of them are now doubtful or obscure. It is commonly supposed that these describe the objects to which their forms originally bore a rude resemblance. If this be so, however, the mutations which they have since undergone are such, that the relation is no longer traceable, unless it be faintly in a few. The power of the letter is in every instance the initial sound of its name.

a. The opinion advocated by Schultens, *Fundamenta Ling. Heb.* p. 10, that the invention of the letters was long anterior to that of their names, and that the latter was a pedagogical expedient to facilitate the learning of the letters by associating their forms and sounds with familiar objects, has met with little favour and possesses little intrinsic probability. An interest-



ing corroboration of the antiquity of these names is found in their preservation in the Greek alphabet, though destitute of meaning in that language, the Greeks having borrowed their letters at an early period from the Phœnicians, and hence the appended *a* of Ἀλφ<sup>a</sup>, etc., which points to the Aramaic form אָלֶפֶת.

*b.* The Semitic derivation of the names proves incontestably that the alphabet had its origin among a people speaking a language kindred to the Hebrew. Their most probable meanings, so far as they are still explicable, are as follows, viz: Aleph, *an ox*; Beth, *a house*; Gimel, *a camel*, Daleth, *a door*; He, doubtful, possibly *a window*; Vav, *a hook*; Zayin, *a weapon*; Hheth, probably *a fence*; Teth, probably *a snake*; Yodh, *a hand*, Kaph, *the palm of the hand*; Lamedh, *an ox-goad*; Mem, *water*; Nun, *a fish*; Samekh, *a prop*; Ayin, *an eye*; Pe, *a mouth*; Tsadhe, *a fish-hook* or *a hunter's dart*; Koph, perhaps *the back of the head*; Resh, *a head*; Shin, *a tooth*; Tav, *a cross mark*.

§6. The order of the letters appears to be entirely arbitrary, though it has been remarked that the three middle mutes א ב ג succeed each other, as in like manner the three liquids כ מ נ. The juxtaposition of a few of the letters may perhaps be owing to the kindred signification of their names, e. g. Yodh and Kaph *the hand*, Mem *water* and Nun *a fish*, Resh *the head* and Shin *a tooth*. The antiquity of the existing arrangement of the alphabet is shown, 1. by psalms and other portions of the Old Testament in which successive clauses or verses begin with the letters disposed in regular order, viz. Ps. 25 (פ omitted), 34, 37 (alternate verses, ו omitted), 111 (every clause), 112 (every clause), 119 (each letter eight times), 145 (נ omitted), Prov. 31:10–31, Lam. ch. 1, 2, 3 (each letter three times), 4. In the first chapter of Lamentations the order is exactly preserved, but in the remaining three chapters ו and פ are transposed. 2. By the correspondence of the Greek and Roman alphabets, which have sprung from the same origin with the Hebrew.

*a.* The most ingenious attempt to discover a regular structure in the Hebrew alphabet is that of Lepsius, in an essay upon this subject published in 1836. Omitting the sibilants and Resh, he finds the following triple correspondence of a breathing succeeded by the same three mutes carried through each of the three orders, the second rank being enlarged by the addition of the liquids.

	Breathings.	Mutes.		Liquids.
Middle	א	ב ג ד		
Smooth	ה	ט ח ו	(כּי)	נ מ ל
Rough	ע	ת ק פ		

Curious as this result certainly is, it must be confessed that the alleged correspondence is in part imaginary, and the method by which it is reached is too arbitrary to warrant the conclusion that this scheme was really in the mind of the author of the alphabet, much less to sustain the further speculations built upon it, reducing the original number and modifying the powers of the letters.

b. It is curious to see how, in the adaptation of the alphabet to different languages, the sounds of the letters have been modified, needless ones dropped, and others found necessary added at the end, without disturbing the arrangement of the original stock. Thus the Greeks dropped ו and ק, only retaining them as numerical signs, while the Roman alphabet has F and Q; on the other hand the Romans found ט and ס superfluous, while the Greeks made of them Ϟ and ξ; ג and ו, in Greek γ and ζ, become in Latin C and G, while ח, in Latin H, is in Greek converted like the rest of the gutturals into a vowel η.

#### § 7. The letters may be variously divided :

1. First, with respect to the organs by which they are pronounced.

Gutturals	א	ה	ח	ע
Palatals	ג	י	כ	ק
Linguals	ד	ט	ל	נ ת
Dentals	ז	ס	צ	ש
Labials	ב	ו	מ	פ

ך has been differently classed, but as its peculiarities are those of the gutturals, it is usually reckoned with them.

2. Secondly, according to their respective strength, into three classes, which may be denominated weak, medium, and strong. The strong consonants offer the greatest resistance to change, and are capable of entering into any combinations which the formation or inflection of words may require. The weak have not this capacity, but when analogy would bring them into combinations foreign to their nature, they are either

liable to mutation themselves or occasion changes in the rest of the word. Those of medium strength have neither the absolute stability of the former nor the feeble and fluctuating character of the latter.

Weak,	{	א ה ו י	Vowel-Letters,
		א ה ע	Gutturals.
Medium,	{	ל מ נ ר	Liquids,
		ז ס צ ש	Sibilants.
Strong,	{	ב פ	} Aspirates and Mutes.
		ג כ ק	
		ד ת ט	

The special characteristics of these several classes and the influence which they exert upon the constitution of words will be considered hereafter. It is sufficient to remark here that the vowel-letters are so called because they sometimes represent not consonant but vowel-sounds.

a. It will be observed that while the *p*, *k*, and *t*-mutes agree in having smooth א ב and middle forms ב ג ד, which may be either aspirated or unaspirated, the two last have each an additional representative פ ט which is lacking to the first. This, coupled with the fact that two of the alphabetic Psalms, Ps. 25, 34, repeat פ as the initial of the closing verse, has given rise to the conjecture that the missing *p* mute was supplied by this letter, having a double sound and a double place in the alphabet. In curious coincidence with this ingenious but unsustained hypothesis, the Ethiopic alphabet has an additional *p*, and the Greek and Roman alphabets agree one step and only one beyond the letter T, viz. in adding next a labial, which in Greek is divided into *υ* and *φ*, and in Latin into U and V, as ו into I and J.

3. Thirdly, The letters may be divided, with respect to their function in the formation of words, into radicals and serviles. The former, which comprise just one half of the alphabet, are never employed except in the roots or radical portions of words. The latter may also enter into the constitution of roots, but they are likewise put to the less independent use of the formation of derivatives and inflections, of prefixes and suffixes. The serviles are embraced in the

memorial words אֵיתָן מֹשֶׁה וְקָלֵב (Ethan Moses and Caleb); of these, besides other uses, אֵיתָן are prefixed to form the future of verbs, and the remainder are prefixed as particles to nouns. The letters הָאֵמֶתֶיךָ are used in the formation of nouns from their roots. The only exception to the division now stated is the substitution of ט for servile ת in a certain class of cases, as explained § 54. 4.

a. Kimchi in his Mikhlol (מִכְלֹל) fol. 46, gives several additional anagrams of the serviles made out by different grammarians as aids to the memory, e. g. שְׂמַלְאֲכֹהוּ בִינָה *for his work is understanding*; אֲנִי שְׁלֵמָה *I Solomon am writing*; אֲדָה בָנָה *only build thou my peace*; מֹשֶׁה כָּתַב אֶל־רַב הָמוֹן *like a branch of the father of multitude*; מֹשֶׁה כָּתַב אֵלֵינוּ *Moses has written to us*. To which Nordheimer has added הֵן מִכְחָבֵי שָׂאֵל *consult the riches of my book*.

§ 8. In Hebrew writing and printing, words are never divided. Hence various expedients are resorted to upon occasion, in manuscripts and old printed editions, to fill out the lines, such as giving a broad form to certain letters, אֵי, אֵי, occupying the vacant space with some letter, as ק, repeated as often as may be necessary, or with the first letters of the next word, which were not, however, accounted part of the text, as they were left without vowels, and the word was written in full at the beginning of the following line. The same end is accomplished more neatly in modern printing by judicious spacing.

§ 9. 1. The later Jews make frequent use of abbreviations. There are none, however, in the text of the Hebrew Bible; such as are found in the margin are explained in a special lexicon at the back of the editions in most common use, e. g. וְגוֹמֵר *et completio* = etc.

2. The numerical employment of the letters, common to the Hebrews with the Greeks, is indicated in the table of the alphabet. The hundreds from 500 to 900 are represented either by the five final letters or by the combination of ה with the letters immediately preceding; thus 500, הָךְ or 500, הָר or 600, הָש or 700, הָק or 800, הָת or 900, הָתָךְ or Thou

sands are represented by units with two dots placed over them, thus ש 1000, etc. Compound numbers are formed by joining the appropriate units to the tens and hundreds, thus תכ"א 421. Fifteen is, however, made not by י"ה, which are the initial letters of the divine name Jehovah, יהוה, but by טו 9+6.

This use of the letters is found in the accessories of the Hebrew text, e. g. in the numeration of the chapters and verses, and in the Masoretic notes, but not in the text itself. Whether these or any other signs of number were ever employed by the original writers of Scripture, or by the scribes in copying it, may be a doubtful matter. It has been ingeniously conjectured, and with a show of plausibility, that some of the discrepancies of numbers in the Old Testament may be accounted for by assuming the existence of such a system of symbols, in which errors might more easily arise than in fully written words.

### THE VOWELS.

§ 10. The letters now explained constitute the body of the Hebrew text. These are all that belonged to it in its original form, and so long as the language was a living one nothing more was necessary, for the reader could mentally supply the deficiencies of the notation from his familiarity with his native tongue. But when Hebrew ceased to be spoken the case was different; the knowledge of the true pronunciation could no longer be presumed, and difficulties would arise from the ambiguity of individual words and their doubtful relation to one another. It is the design of the Masoretic points (מסורה *tradition*) to remedy or obviate these inconveniences by supplying what was lacking in this mode of writing. The authors of this system did not venture to make any change in the letters of the sacred text. The signs which they introduced were entirely supplementary, consisting of dots and marks about the text fixing its true pronun-

ciation and auxiliary to its proper interpretation. This has been done with the utmost nicety and minuteness, and with such evident accuracy and care as to make them reliable and efficient if not indispensable helps. These points or signs are of three kinds, 1. those representing the vowels, 2. those affecting the consonants, 3. those attached to words.

a. As illustrations of the ambiguity both as to sound and sense of individual words, when written by the letters only, it may be stated that דָּבַר is in Gen. 12: 4 דָּבַר *he spake*, in Ex. 6: 29 דִּבֶּר *speak* and דִּבְרֵי *speaking*; in Prov. 25: 11 דְּבַר *spoken*, in Gen. 37: 14 דְּבַר *word*, in 1 Kin. 6: 16 דְּבַר *the oracle* or most holy place of the temple, in Ex. 9: 3 דָּבַר *pestilence*. So וַיִּשָּׁק is in Gen. 29: 10 וַיִּשָּׁק *and he watered*, and in the next verse וַיִּשָּׁק *and he kissed*; וַיָּבֵא occurs twice in Gen. 29: 23, the first time it is וַיָּבֵא *and he brought*, the second וַיָּבֵא *and he came*; וַיְהַשְׁבֵּהֶם is in Jer. 32: 37 first וַיְהַשְׁבֵּהֶם *and I will bring them again*, and then וַיְהַשְׁבֵּהֶם *and I will cause them to dwell*; שָׁמַיִם is in Gen. 14: 19 שָׁמַיִם *heaven*, and in Isa. 5: 20 שָׁמַיִם *putting*. This ambiguity is, however, in most cases removed by the connection in which the words are found, so that there is little practical difficulty for one who is well acquainted with the language. Modern Hebrew is commonly written and read without the points: and the same is true of its kindred tongues the Syriac and Arabic, though each of these has a system of points additional to the letters.

§ 11. 1. The alphabet, as has been seen, consisted exclusively of consonants, since these were regarded as a sufficiently exact representation of the syllables into which in Hebrew they invariably enter. And the omission of the vowels occasioned less embarrassment, because in the Semitic family of languages generally, unlike the Indo-European, they form no part, properly speaking, of the radical structure of the word, and consequently do not aid in expressing its essential meaning, but only its nicer shades and modifications. Still some notation of vowels was always necessary, and this was furnished in a scanty measure by the vowel-letters, or, as they are also called, quiescents, or *matres lectionis* (guides in reading). The weakest of the palatals י was taken as the representative of the vowels  $\bar{i}$  and  $\bar{e}$  of the same organ to which in sound it bears a close affinity; the weakest of the labials ו was in like manner made to represent its cognates  $\bar{u}$  and  $\bar{o}$ ; and the



two weak gutturals א and ה were written for the guttural vowel *ā*, as well as for the compound vowels *ē* and *ō* of which *a* is one of the elements. Letters were more rarely employed to represent short vowels; ה or י for *ē* is the most frequent case; others are exceptional.

a. Medial *ā* when written at all, as it very rarely is, is denoted by א, e. g. לַאֵל *lat* Judg. 4: 21, דַּאֵג *dag* Neh. 13: 16 K'thibh, קַאֵם *kam* Hos. 10: 14, זַאֲזַעֵל *zāzēl* Lev. 16: 8, רַאֵשׁ *rāsh* Prov. 10: 4 and in a few other passages, sometimes for *rāmōth*, צַאֲוַר *tsavvār*, אַמַּאסַּאֵק Hos. 4: 6 if not an error in the text perhaps for *emāsāk*; final *ā*, which is much more frequently written, is denoted by ה, e. g. גַּלְהָ *gālā*, מַלְכָּה *malkā*, אַתָּה *atta*, rarely and only as an Aramæism by א, e. g. חֲגַא *hhogga* Isa. 19: 17, קֶרְחָא *korhha* Ezek. 27: 31 K'thibh, גַּבְחָא *gabh'ha* Ezek. 31: 5 K'thibh. The writing of *ē* and *ī*, *ō* and *ū* is optional in the middle of words but necessary at the end, e. g. צִוְיָהִם or צִוְיָהִים *tsivvāthīm*, צִוְיָהִי *tsivvāthī*, שׁוּבוּ or שׁוּבִי *shūbhū*. In the former position א stands for the first pair of vowels, and ו for the second, e. g. מִינִיקוֹת *mēnikōth*, נִסְגְּחוֹת *n'sūghōthī*; א for *ē* and *ō* so situated is rare and exceptional, e. g. רֶשׁ *rēsh* Prov. 6: 11, 30: 8, and perhaps יָנְעֵלִים *yānēls* Eccles. 12: 5; זֹאֵה *zōth*, פֶּרֶאֶת *porōth* Ezek. 31: 8, בִּלְטִסְוֹתָן *bitstsōthān* Ezek. 47: 11. At the end of words *ē* is commonly expressed by י, and *ō* by ו, though ה is frequently and א rarely employed for the same purpose, e. g. מַלְכֵּה *malkhē*, מַלְכוֹ *malkō*; הֵיָה *h'yē*, פֶּרֶעָה *parō*; לֹא *lō*. Final *ē* is represented by ה, medial *ē* if written at all by י, e. g. יֵהִיָּה *yih'yē*, הֵיָהִיָּה or הֵיָהִינָה *tih'yenā*.

b. The employment of the vowel-letters in conformity with the scale just given, is further governed, (1.) By usage, which is in many words and forms almost or quite invariable; in others it fluctuates, thus *sōbhēbh* is commonly סִבֵּב or סִבֵּב, only once סִבִּיב 2 Kin. 8: 21; יַעֲקֹב *ya'kobh* except in Jer. 33: 26 where it is יַעֲקֹב; תֵּעָשֶׂה *thēase* is תֵּעָשֶׂה, but in Ex. 25: 31 תֵּעָשֶׂה; *ēthām* according to the analogy of similar grammatical forms would be אֵתָם, but in Ps. 19: 14 it is אֵתָם; *hēmār* is in Jer. 2: 11 written in both the usual and an unusual way, הִמְרִיר and הִמְרִיר; מִלְכֵּם *m'lakhīm* except in 2 Sam. 11: 1, where it is מִלְאֲכִים; *g'bhūlōth* is in Deut. 32: 8 גִּבְלוֹת, in Isa. 10: 13 גִּבְלוֹת, in Ps. 74: 17 גִּבְלוֹת; *lō* meaning *not* is לֹא, meaning *to him* is לוֹ, though these are occasionally interchanged; *zō* is written both זֶה and זוֹ; and פֶּה *pō* and פִּי *pī*, פֶּה *pō*. (2.) The indisposition to multiply the vowel-letters unduly in the same word, e. g. לֹהֵם *lohīm*, אֱלֹהִים *ālōhīm*; נָתַן *nāthān*, נִלְתָּנִים *n'lthānīm* or נָתַנִּים. (3.) The increased tendency to their employment in the later books of the Bible, e. g. כֹּחַ *ko'hk* Dan. 11: 6, always elsewhere כַּחַ; קֹדֶשׁ *kōdesh* Dan. 11: 30, קֹדֶשׁ; דָּוִיד *dāvīdh* in the books of Chronicles, Ezra, Nehemiah and Zechariah, elsewhere דָּוִד. This must, however, be taken with considerable abatement, as is shown by such examples as אֲדִירִים *addīrīm* Ex. 15: 10, אֲדִירִים Ezek. 32: 18.

It is to be observed that those cases in which א is used to record vowels must be carefully distinguished from those in which it properly

belongs to the consonantal structure of the word, though from its weakness it may have lost its sound, as מצא *matsa*, ראשון *rāshon*. § 57, 2.

2. When used to represent the Hebrew vowels, *ā* is sounded as in *father*, *ǎ* as in *fat*, *ē* as in *there*, *ĕ* as in *met*, *ī* as in *machine*, *ĩ* as in *pin*, *ō* as in *note*, *ö* as in *not*, *ū* as in *rule*, and *ũ* as in *full*. The quantity will be marked when the vowels are long, but not when they are short.

§ 12. There are nine points or masoretic signs representing vowels (תנועות *motions*, viz., by which consonants are moved or pronounced); of these three are long, three short, and three doubtful. They are shown in the following table, the horizontal stroke indicating their position with reference to the letters of the text.

<i>Long Vowels.</i>				<i>Short Vowels.</i>			
קָמֶץ	Kā'-mets	<i>ā</i>	⸀	פָּתַח	Pát-tahh	<i>ǎ</i>	⸁
צֶרֶךְ	Tsē'-rē	<i>ē</i>	⸂	סְגוּל	Se'-ghōl	<i>ĕ</i>	⸃
חֹלֶם	Hhō'-lem	<i>ō</i>	⸄	קָמֶץ תְּנוּפָה	Kā'-mets Hhā-tūph'	<i>ö</i>	⸅

*Doubtful Vowels.*

חִירֶק	Hhī'-rik	⸆	}	<i>ī</i> or <i>ĩ</i>
שׁוּרֶק	Shū'-rek	⸇		<i>ū</i> or <i>ũ</i>
קִבּוּץ	Kīb'-buts	⸈		

All these vowel-points are written under the letter after which they are pronounced except two, viz., Hholem and Shurek. Hholem is placed over the left edge of the letter to which it belongs, and is thus distinguished from the accent R'bhi<sup>a</sup>, which is a dot over its centre. When followed by שׁ or preceded by שׁ it coincides with the diacritical point over the letter, e. g. מֹשֶׁה *mōshe*, שׁוֹנֶה *sōnē*; when it follows שׁ or precedes שׁ it is written over its opposite arm,

e. g. שֹׁמֵר *shōmēr*, תִּרְפוֹס *tirpōs*. Its presence in these cases must accordingly be determined by the circumstances. If preceded by a letter without a vowel-sign, שֹׁ will be *ōsh* and שֻׁ *ōs*; if it have itself no vowel-sign, ש֯ will be *sō* and שֺ *shō*, except at the end of words. Shurek is a dot in the bosom of the letter Vav, thus וְ. It will be observed that there is a double notation of the vowel *u*. When there is a וְ in the text this vowel, whether long or short, is indicated by a single dot within it, and called Shurek; in the absence of וְ it is indicated by three dots placed obliquely beneath the letter to which it belongs, and called Kibbutz.

a. The division of the vowels given above differs from the common one into five long and five short, according to which Hhirik is counted as two, viz., Hhirik magnum וְ = *ī*, and Hhirik parvum װ = *i*; and Shurek is reckoned a distinct vowel from Kibbutz, the former being *ū* and the latter *ü*. To this there are two objections. (1.) It confuses the masoretic signs with the letters of the text, as though they were coeval with them and formed part of the same primitive mode of writing, instead of being quite distinct in origin and character. The masoretic vowel-sign is not וְ, but װ. The punctuators never introduced the letter וְ into the text; they found it already written precisely where it is at present, and all that they did was to add the point. And instead of using two signs for *i*, as they had done in the case of *a*, *e*, and *o*, they used but one, viz., a dot beneath the letter, whether *i* was long or short. The confusion of things thus separate in their nature was pardonable at a time when the points were supposed to be an original constituent of the sacred text, but not now when their more recent origin is universally admitted. (2.) It is inaccurate. The distinction between וְ and װ, וְ and װ, is not one of quantity, for *ī* and *ü* are expressed indifferently with or without Yodh and Vav.

Gesenius, in his *Lehrgebäude*, while he retains the division of the vowels into five long and five short, admits that it is erroneous and calculated to mislead; and it has been discarded by Rödiger in the latest editions of his smaller grammar. That which was proposed by Gesenius, however, as a substitute, is perplexed and obscure, and for this reason, if there were no others, is unfitted for the wants of pupils in the early stage of their progress. On the other hand, the triple arrangement here adopted after the example of Ewald, has the recommendation not only of clearness and correctness, but of being, instead of an innovation, a return to old opinions. The scheme of five long and five short vowels originated with Moses and David Kimchi, who were led to it by a comparison of the Latin and its derivatives. From them it was adopted by Reuchlin in his *Rudimenta Hebraica*, and thus became current among Christians. The Jewish grammarians, before the Kimchis, however, reckoned Kibbutz and Shurek as one vowel, Hhirik as one, and even Kamets and Kamei

Hhatuph as one on account of the identity of the symbol employed to represent them. They thus made out seven vowels, the same number as in Greek, where the distinction into long, short and doubtful also prevails. That the literary impulses of the Orientals were chiefly received from the Greeks is well known; that the suggestion of a vowel-system came to the Syrians from this quarter is certain, both from direct testimony to this effect and from the shapes of their vowels, which still betray their origin. May not the Hebrews have learned something from the same school?

b. The names of the vowels, with the exception of Kamets-Hhatuph contain the sounds of the vowels which they are intended to represent Kibbutz in the last, the others in their first syllable. Their signification is indicative either of the figure of the vowel or the mode of pronouncing it. Kamets and Kibbutz, *contraction*, i. e. of the mouth; Pattahh, *opening*; Tsere, *bursting forth*; Seghol, *cluster of grapes*; Hhirik, *gnashing*; Hholem, *strength*; Kamets-Hhatuph, *hurried Kamets*; Shurek, *whistling*. It is a curious circumstance that notwithstanding the diversity of the vowel-systems in the Syriac, Arabic, and Hebrew, the name Pattahh is common to them all.

§13. This later and more complete method of noting the vowels does not displace but is superinduced upon the scanty one previously described. Hence it comes to pass that such vowels as were indicated by letters in the first instance are now doubly written, i. e. both by letters and points. By this combination each of the two methods serves to illustrate and explain the other. Thus the added signs determine whether the letters אהרי (which have been formed into the technical word אהרי *Elh'vī*) are in any given case to be regarded as vowels or as consonants. If these letters are themselves followed by a vowel or a Sh'va, §16, or have a Daghest forte, §23, they retain their consonant sound; for two vowels never come together in Hebrew, and Sh'va and Daghest forte belong only to consonants: thus קוֹיָה *kōvekā*, מִצֻּה *mitsvōth* (where צ being provided with a separate point, the Hholem must belong after ר), וְהָיָה *v'hāyā* קִיָּיָם *kiyyām*. Otherwise they quiesce in a preceding or accompanying vowel-sign, provided it is homogeneous with themselves; that is to say, they have the sound indicated by it, the vowel-sign merely interpreting what was originally denoted by the

letter. *E* and *i* are homogeneous to י, *o* and *u* to ו, and these being the only vowels which they were ever employed to represent, they can quiesce in no others; thus בִּי *bī*, מִי *mī*, נֶה *nē*, גֵּץ *gē*, בּוֹ *bō*, לוֹ *lū*, but שָׁרִי *sūray*, גּוֹי *gōy*, גָּלִיץ *gālūy*, תָּו *tāv*, שָׁלֵו *shālēv*, זֶו *zēv*; the combination וִי is pronounced *āv*, עָלִי and אָנֹו *ānāv*, סָתִי and סָתִי *s'thāv*. *A*, *e*, and *o* are homogeneous to א and ה. These letters deviate so far from the rule just given that א from its extreme weakness not only quiesces when it is properly a vowel-letter, but may give up its consonant sound and character after any vowel whatever, e. g. טִיתֵּ טִיתֵּ *tītē*, רִישׁוֹן *rīshōn*, פִּירָה *pūrā*; ה is never used as a vowel-letter except at the end of words, and there it always quiesces unless it receives a Mappik, §26.

a. As a letter was scarcely ever used to express *ō*, the quiescence of א in Kamets-Hhatuph is very rare, and where it does occur the margin always substitutes a reading without the א, e. g. רִישׁוֹן Jer. 27:20, הִיבְנִים Ezek. 27:15, מִיִּרְדֵּי-בֹר Ps. 30:4, רִסְגֹד-לֹו Isa. 44:17, לְכֹל Jer. 33:8, וְגִיד־לֶחֶם Nah. 1:3. In אֲוִיָּה 2 Chron. 8:18, and מִמִּיתִי Deut. 32:13, ו represents or quiesces in the still briefer *ō* of Hhateph-Kamets, §16. 3.

b. In a few proper names medial ה quiesces at the end of the first member of the compound, e. g. פֶּרֶח־צֹר Num. 1:10, עֶשֶׂה-אֵל 2 Sam. 2:19, also written עֶשֶׂה-אֵל 1 Chron. 2:16. In such words as נוֹשֶׁבֶה Jer. 22:6, שִׁפְכָה Deut. 21:7, ה does not quiesce in Kibbutz, for the points belong to the marginal readings נוֹשְׁבוּ, שִׁפְכוּ §46.

§14. On the other hand the vowel-letters shed light upon the stability of the vowels and the quantity of the doubtful signs. 1. As *ī* was scarcely ever and *ū* seldom represented by a vowel-letter, Hhirik with Yodh (יִ) is almost invariably long and Shurek (וִ) commonly so. 2. The occasional absence in individual cases of the vowel-letters, does not determine the quantity of the signs for *i* and *u*; but their uniform absence in any particular words or forms makes it almost certain that the vowel is short. 3. The occasional presence of ו and י to represent one of their homogeneous long vowels proves nothing as to its character; but if in any

word  $\alpha$  form these letters are regularly written, the vowel is, as a general rule, immutable. When ו and י stand for their long homogeneous vowels, these latter are said to be written fully, e. g. קֹל *kōl*, נִיר *nīr*, מִוּת *mūth*; without these quiescent letters they are said to be written defectively, e. g. הַקְמֹתִי *h<sup>a</sup>kīmōthī*, כָּמַס *kāmūs*.

*a*. Hhirik with Yodh is short in הַחִיּוֹתִי *vah<sup>a</sup>mittīw* 1 Sam. 17:35 בִּיקְרוּתִי *bikk<sup>a</sup>rothekhā* Ps. 45:10, לִיקְהַתִּי *likk<sup>a</sup>hath* Prov. 30:17. In צִיָּקְלָה 1 Chron. 12:1, 20, *i* is probably long, although the word is always elsewhere written without the Yodh; as it sometimes has a secondary accent on the first syllable and sometimes not (see 1 Sam. 30:1), it may have had a twofold pronunciation *tsik<sup>a</sup>lag*, and *tsiklag*. Shurek as *ū* is of much more frequent occurrence, e. g. הוּקְרִי *hhukkē*, לִמְמִיז *lūmmīm*, הוּקְרָה *hhukkā* Ps. 102:5, אֶלְגִּיזִים 2 Chron. 2:7, זִקָּה Ezek. 16:34.

§15. The vowels may be further distinguished into pure, *a*, *i*, *u*, and diphthongal, *e*, *o*; *e* being a combination of *a* and *i*, or intermediate between them, and *o* holding the same relation to *a* and *u*.

### SH'VA.

§16. 1. The absence of a vowel is indicated by — Sh'va (שְׁוָא *emptiness*, or as written by Chayug, the oldest of Jewish grammarians, שְׁבָא), which serves to assure the reader that one has not been inadvertently omitted. It is accordingly placed under all vowelless consonants except at the end of words, where it is regarded as unnecessary, the absence of a vowel being there a matter of course. If, however, the last letter of a word be ד, or if it be immediately preceded by another vowelless letter, or be doubled by the point called Daghesht-forde, § 23, Sh'va is written to preclude the doubt which is possible in these cases, e. g. מְשַׁמְרֶם, מְלַבֵּד, קֶשֶׁט, קֶשֶׁט, נָחָה, אָהָה, אֶמְרָה. Sh'va is not given to a quiescent letter, since it represents not a consonant but a vowel, e. g. הַיְיָקָה, nor as a general rule to a final consonant preceded by ■



quiescent; thus **וְהָיָה**, **וְהָיָה** Ruth 3 : 4; **וְהָיָה** Isa 62 : 3, though in this case it is sometimes written, e. g. **וְהָיָה** 2 Sam. 14 : 3; **וְהָיָה** 2 Sam. 14 : 2; **וְהָיָה** Judg. 13 : 3; **וְהָיָה** 1 Kin. 11 : 13. א at the end of a word, preceded either by a vowelless letter or a quiescent, is termed otiant, and is left unpointed, e. g. **הוּא רְבוּא וְיָרָא חֶטָּא**.

a. Final **ך** may receive Sh'va for the sake of distinction not only from **ק**, as already suggested, but also from **ר** with which it might be in danger of being confounded in manuscripts; Freytag conjectures that it is properly a part of the letter, like the stroke in the corresponding final **ک** in Arabic. In such forms as **רַגְלֵיךְ** Sh'va is omitted with the closing letters because the **ר** is not sounded.

2. Sh'va may be either silent (**נח** *quiescens*), or vocal (**נע** *mobile*). At the close of syllables it is silent. But at the beginning of a syllable the Hebrews always facilitated the pronunciation of concurrent consonants by the introduction of a hiatus or slight breathing between them; a Sh'va so situated is consequently said to be vocal, and has a sound approaching that of a hastily uttered *e*, as in *given*. This will be represented by an apostrophe, thus, **בְּמִדְבָּר** *b'midhbar*, **פְּקַדְתֶּם** *p'kadhtem*.

a. According to Kimchi (Mikhlol fol. 189) Sh'va was pronounced in three different ways, according to circumstances. (1.) Before a guttural it inclined to the sound of the following vowel, e. g. **וְאַבְדָּה** *y'abbēdh*, **שָׁאֵה** *d'ā*, and if accompanied by Methegh, § 44, it had the full sound of that vowel, e. g. **שָׁאֵה** *sūā*, **וְהָיָה** *āhhā*, **וְהָיָה** *lōlām*. (2.) Before Yodh it inclined to *i*, e. g. **בְּיָאֵהָבָה** *b'ya'kōbh*, **בְּיָוֶם** *k'yōm*, and with Methegh was sounded as Hhirik, e. g. **בְּיָד** *biyadh*. (3.) Before any other letter it inclined to *a*, e. g. **בְּרַחֲמָה** *b'rakhā*, **בְּגִלְיָם** *g'gilīm*, and with Methegh was pronounced as Pattahh **בְּמַאֲחֶלֶת** *bamakhēlēth*.

3. Sh'va may, again, be simple or compound. Sometimes, particularly when the first consonant is a guttural, which from its weakness is in danger of not being distinctly heard, the hiatus becomes still more audible, and is assimilated in sound to the short guttural vowel *ä*, or the diphthongal *ě* or *ō*, into which it enters. This assimilation is rep-



resented by combining the sign for Sh'va with those for the short vowels, thus forming what are called the compound Sh'vas in distinction from the simple Sh'va previously explained.

These are,

Hhātēph-Pattahh    ֿ;    thus, צֶמֶד *a'mōdh*.

Hhātēph-Seghol    ֿ;    thus, צֶמֶר *e'mōr*.

Hhātēph-Kamets    ֿ;    thus, חֲלִי *hh'li*.

a. Hhātēph (חֲטָף *snatching*) denotes the rapidity of utterance or the hurried character of the sounds represented by these symbols.

b. The compound Sh'vas, though for the most part restricted to the gutturals, are occasionally written under other consonants in place of simple Sh'va, to indicate more distinctly that it is vocal: thus, Hhateph-Pattahh וְזָרַח Gen. 2:12, חֲבֵרָה Gen. 27:38; Hhateph-Kamets לִקְחָה Gen. 2:23, אֲחֵבְרָה Jer. 31:33; but never Hhateph-Seghol except אֲחֵבְרָה 2 Sam. 6:5 in some editions, e. g. that of Stephanus. This is done with so little uniformity that the same word is differently written in this respect, e. g. בִּסְעָה 2 Kin. 2:1, בִּסְעָה ver. 11.

### PATAHH FURTIVE.

§17. A similar hiatus or slight transition sound was used at the end of words in connection with the gutturals. When ו, ה, or the consonantal ה at the end of words is preceded by a long heterogeneous vowel (i. e. another than *a*), or is followed by another vowelless consonant, it receives a Pattahh furtive ֿ, which resembles in sound an extremely short *a*, and is pronounced before the letter under which it is written, e. g. רוּחַ *rū<sup>a</sup>hh*, שָׁמַע *shāmō<sup>a</sup>*, מַגְבִּיהַ *maghbī<sup>a</sup>h*, שָׁמַעַ *shāma<sup>a</sup>t*, יַחַד *yi<sup>a</sup>hhd*.

a. Some grammarians deny that Pattahh furtive can be found under a penultimate guttural, contending that the vowel-sign is in such cases a proper Pattahh, and that שָׁמַעַ should accordingly be read *shāmaat*, and יַחַד *yihhad*. But both the Sh'va under the final letter, §16, and the Daghesh-lene in it, §21, show that the guttural is not followed by a vowel. The sign beneath it must consequently be Pattahh furtive, and represent an antecedent vowel-sound. In some manuscripts Pattahh furtive is written as Hhateph-Pattahh, or even as simple Sh'va; thus, רָקִיעַ or רָקִיעַֿ for רָקִיעַ.

## SYLLABLES.

§18. 1. Syllables are formed by the combination of consonants and vowels. As two vowels never come together in the same word in Hebrew without an intervening consonant, there can never be more than one vowel in the same syllable; and with the single exception of ו occurring at the beginning of words, no syllable ever consists of a vowel alone. Every syllable, with the exception just stated, must begin with a consonant, and may begin with two, but never with more than two. Syllables ending with a vowel, whether represented by a quiescent letter or not, are called simple, e. g. לֶחֶם *l'khā*, לוֹלֶה *ō-lā*. (The first syllable of this second example begins, it will be perceived, with the consonant ל, though this disappears in the notation given of its sound.) Syllables ending with a consonant, or, as is possible at the close of a word, with two consonants, are said to be mixed: thus קָמַתֶּם *kam-tem*, הִלַּכְתָּ *hū-lakht*. As the vocal Sh'vas, whether simple or compound, are not vowels properly speaking, but simply involuntary transition sounds, they, with the consonants under which they stand, cannot form distinct syllables, but are attached to that of the following vowel. Pattahh furtive in like manner belongs to the syllable formed by the preceding vowel. Thus זְרוֹעַ *z'rō<sup>a</sup>*, אָנֹכִי *anī* are monosyllables.

2. Long vowels always stand in simple syllables, and short vowels in mixed syllables, unless they be accented. But accented syllables, whether simple or mixed, may contain indifferently a long or a short vowel.

a. The following may serve as a specimen of the division of Hebrew words into their proper syllables; thus,

אָדָם	בְּרֵא	בָּיִם	אָדָם	תּוֹלְדֹת	סֵפֶר	זֶה
a-dhā'm	'lo-hī'm b'rō'	b'yō'm	a-dhā'm	to-l'dhō'th	sē'-pher	zē'
Gen. 5: 1. אֹתוֹ						
בְּשֵׁה						
אֶלְהִים						
בִּדְמוּת						
ō-thō'	ā-sā'	'lo-hī'm	bidh-mā	th		



or מִעֲזִי *māuzzī*. In accented syllables, whether simple or mixed, they are always long, e. g. שִׁיחִים or שִׁיחִים *sī-hīm*, לִי *lī*, גִּבְלוֹ or גִּבְלוֹ *g'bhūl*, דְּרָשׁוּהוּ or דְּרָשׁוּהוּ *d'rā-shū-hū*, the only exception being that Hhirik is short in the monosyllabic particles אֵם, אֵשׁ, עֵם, מֵן, and in some abbreviated verbal forms of the class called Lamedh-He, e. g. וְיָזַב, וְיָזַב, וְיָזַב.

The only cases of remaining doubt are those in which these vowels are followed by a letter with Sh'va, either simple or compound. If the former, it might be a question whether it was silent or vocal, and consequently whether the syllable was simple or mixed. If the latter, though the syllable is of course simple, the weak letter which follows may interfere with the operation of the law. Here the etymology must decide. The vowel is long or short as the grammatical form may require; thus in וְהָיָה, וְהָיָה Gen. 22:8, which follow the analogy of וְקָטַל, and in סִבְיָי Isa. 10:34, קָמְצִי the first vowel is short; in גִּבְלוֹם, וְשָׁמָּה the first vowel is long. In a few instances the grammatical form in which Hhirik is employed is itself doubtful; the distinction is then made by means of Methegh, §44, which is added to the vowel-sign if it is long, but not if it is short; thus, יִרְאֵי *yī-r'ū*, from *ir-ā* to fear, and יִשְׁנוּ *yī-sh'nū* from יִשָּׁן to sleep; but יִרְאֵי *yir-ū* from יִרְאֵה to see, and יִשְׁנוּ *yish-nū* from יִשָּׁה to do a second time.

2. Kamets *ā* and Kamets-Hhatuph *ō* are both represented by the same sign (◌), but may be distinguished by rules similar to those just given. In an unaccented simple syllable it is Kamets; in an unaccented mixed syllable it is Kamets-Hhatuph; in an accented syllable, whether simple or mixed it is Kamets, e. g. דָּבָר *dā-bhār*, חֶפְשִׁי *hhoph-shī*, מֶלֶךְ *mā-veth*, לָמָּה *lām-mā*, בֹּתִים *bot-tīm*. Before a letter with simple Sh'va, the distinction is mostly made by Methegh, §44; without Methegh it is always Kamets-Hhatuph, with it commonly Kamets, e. g. חֶכְמָה *hhokh-mā*, חֶכְמָה *hhā-kh'mā*. Before a guttural with Hhatuph-Kamets or Kamets-Hhatuph

it is frequently *ö*, though standing in a simple syllable and accompanied by Methegh, e. g. בְּחֵרִי *bo-hh<sup>o</sup>rī*, תֹּעֲבָדֶם *to obhdhēm*. The surest criterion, however, and in many cases the only decisive one, is found in the etymology. If the vowel be derived from Hholem, or the grammatical form requires an *o* or a short vowel, it is Kamets-Hhatuph; but if it be derived from Pattahh, or the form requires an *a* or a long vowel, it is Kamets: thus נִיֵּץ with the prefixed conjunction *vo<sup>o</sup>niyyōth*, הָאֲנִיָּה with the article *hā<sup>o</sup>niyyā*; נֶעְמֵד in the Hophal *yo<sup>o</sup>madh*, יִתְאַחֲרֵי Isa. 44:13 in the Piel *y<sup>i</sup>thā<sup>o</sup>-rēhū*. The first vowel is *ö* in צָהָרִים from צָהַר, קָדָשִׁים from קָדַשׁ, קָדַשׁ from שָׁרַשׁ, עֲשֵׂה-קִלְעִי Isa. 38:14, קָבַע-לִי Num. 22:11, אָרַח-לִי Num. 23:7 and the like, and the first two vowels in such words as פָּעַלְכֶם from פָּעַל, מָאֲסָכֶם Isa. 30:12 from מָאָס, קָרַבְכֶם Deut. 20:2, קָטַבְהוּ Hos. 13:14, קָטַי 2 Chron. 10:10, קָבַל-עִם 2 Kin. 15:10, because they are shortened from Hholem. On the other hand the first vowel is *ā* in שָׁהֲרִי Job 16:19 from שָׁהַר, הָרָשִׁים from הָרַשׁ, בָּמִיָּי from בָּמִי, and in קָרַבְתָּ, מָאֲסַת and the like, because it is originally and properly Kamets. The word שָׁמְרָה is in Ps. 86:2 the imperative *shomrā*, in Job 10:12 the preterite *shūm'rā*.

a. In a very few instances Kamets-Hhatuph is found in a syllable bearing a conjunctive accent, viz.: רָדַפְרִי Ps. 38:21, כָּל Ps. 35:10, also Prov. 19:7 (in some copies), and in the judgment of Ewald סָגַד Judg. 19:5, comp. ver. 8 and עָב Ezek. 41:25; in Dan. 11:12 יָרַח the points belong to the marginal reading וַיִּרַח, and the vowel is consequently Kamets. There are also a few cases in which Kamets remains in a mixed syllable, deprived of its accent by Makkeph, § 43, without receiving Methegh, viz.: מִנְחָה Ps. 16:5, קָרַב Ps. 55:19, 22, סָבָה Ps. 74:5; and a final unaccented Kamets is not affected by the insertion of Daghesh-forte conjunctive, § 24, in the initial letter of the following word, e. g. מִשְׁחָהָ שָׁם Gen. 31:13. When an accent takes the place of Methegh, it serves equally to distinguish *a* from *ö*, e. g. וְנִגְפִי Ex. 21:22 *v'nagh'phu*, וּמַכִּי Ex. 21:35 *ūmakh'rā*, § 45. 5.

b. Inasmuch as מַחֲרֵר is derived from מָחַר *māhhār*, its first vowel might be suspected to be *ā* but as it is so constantly written with Hhatuph-Kamets, the preceding vowel is probably conformed to it. It is consequently regarded and pronounced as *ö*. Kimchi (Mikhlol, fol 188) declares that the first vowel in הָרַבְתָּ 1 Sam. 13:21, הָרַבְתָּ Eccles. 12:11



and הָלֵלִי Num. 24: 7 was universally held to be Kamets, and that with the exception of Rabbi Jonah ben Gannach, who was of a contrary mind, the same unanimity prevailed in regard to the first vowel of קָרָבֵי Ezek. 40: 43. As, however, this last word is in every other place written without the Methegh, and there is no analogy for such words as those mentioned above having *a* in their initial syllable, the best authorities are now agreed that the vowel is *ō*, and the words are accordingly read *dorbhan*, etc. In יָשָׁפָה *jasper*, and בְּרָקֵי *emerald*, Ezek. 28: 13, which are mentioned by Kimchi in the same connection, the first vowel is Kamets.

c. In some manuscripts and a few of the older printed books, e. g. Stephanus' Hebrew Bible and Reuchlin's Rudimenta Hebraica, Kamets-Hhatuph is denoted by ( ֿ ). It then differs from Kamets, but is liable to be confounded with Hhateph-Kamets. It can, however, be distinguished from it by the circumstance that Kamets-Hhatuph is always followed either by simple Sh'va, Daghesht-forte, or Methegh; none of which ever immediately succeed Hhateph-Kamets. Such a form as קָבֵלִי Ezek. 26: 9 in the editions of Michaelis and Van der Hooght is an impossible one if ( ֿ ) have its ordinary meaning.

d. It is surprising that in so minute and careful a system of orthography as that of the Masorites, there should be no symbol for *ō* distinct from that for *a*; and some have felt constrained in consequence to suppose that the signs for these two vowels were originally different, but became assimilated in the course of transcription. This seems unlikely, however. The probability is that *a* and *ō*, whose resemblance even we can perceive, were so closely allied in the genuine Hebrew pronunciation, that one sign was thought sufficient to represent them, especially as the Masorites were intent simply on indicating sounds without concerning themselves with grammatical relations.

§ 20. 1. As simple Sh'va is vocal at the beginning of a syllable and silent at its close, there can be no doubt as to its character when it stands under initial or final letters. Preceding the first vowel of a word it must of course be vocal, and following the last vowel it must be silent, זְכָרְתָּם *z'kharthām*, זְכָרְתָּ *zākhart*. In the middle of a word, the question whether it belongs to the syllable of the preceding or the following vowel must be determined by the circumstances. [ If a complete syllable precedes, that is, either an unaccented long vowel or a vowelless consonant serving as the complement of a previous short vowel, it is vocal. ] If it be preceded by a short vowel which cannot make a complete syllable without the aid of a following consonant, or by a long accented

vowel, it is silent: זָכָרִי *zō-kh'rē*, תִּזְכָּרוּ *tiz-k'rū*, זִכְרוּ *zikh-ū*, תִּקְטֹלֶנָּה *tiktōl-nā*. Sh'va under a letter doubled by Dagghesh forte, § 23, is vocal, such a letter being equivalent to two, the first of which completes the previous syllable, and the second begins the syllable which follows: הִזְכָּרִים = הִזְכָּרִים *haz-z'khārīm*.

2. In addition to this it is to be remarked that Sh'va is vocal after what may be called intermediate syllables; that is to say, when the consonant under which it stands performs, as it occasionally does, the double office of completing one syllable and beginning the next. Thus, when it follows a consonant from which Dagghesh-forte has been omitted, וַיִּבְחַשׁוּ *vay'bhak'shū* for *vay-y'bhak-k'shū*, or the first of two similar letters, in order that the reduplication may be made more distinct, הָלַלְוּ *hal'lū*, קָלַלְתָּ *ki'l'ath*, צִלְלוּ *tsil'lō*, אָלַי *al'lay*, חָקְקִי *hhik'kē*, and in several other cases, which will be more particularly described in § 22.

a. The same double office is performed by gutturals beginning one syllable and yet inclining to complete the one before it, § 18. 2. c. In הִנֵּה, for example, ה belongs in a measure to both syllables. It properly begins the second, and yet it is preceded by a short vowel just as if it ended the first, which is accordingly to be reckoned an intermediate syllable, being in strictness neither simple nor mixed, but partaking of the nature of both.

## DAGHESH-LENE.

§ 21. The second class of signs added to the Hebrew text are those which are designed to guide in the pronunciation of the consonants. These are the diacritical point over Shin, Dagghesh-lene, Dagghesh-forte, Mappik, and Raphe. The use of the first of these has already been sufficiently explained, § 3. 1.

1. Dagghesh-lene (דָּגֶשׁ לֶנֶה) is a point inserted in the six letters פ ה כ ג ד ב (technically called *B'ghadh K'phath*), to indicate the loss of their aspiration, e. g. ב *bh*, ב *b*, etc.



As these letters are always aspirated after a vowel-sound, however slight, and never as an initial utterance or when following a consonant, they invariably require Dagghesh-lene whenever they are not immediately preceded by a vowel or a vocal Sh'va. It is consequently inserted in the initial aspirate of a word which begins a verse, בְּרֵאשִׁית Gen. 1:1, or which follows a word bearing a disjunctive accent (inasmuch as this represents a pause of longer or shorter duration), וּבִיתוֹ בָּאוּ Ex. 1:1, פֶּן, עֲתָה Gen. 3:22, or ending in a consonant, מִצְיֹנִי הָרָבִי, אֶל־בְּנֵי Gen. 24:42; but not if it follows a word ending in a vowel and having a conjunctive accent, הָיְתָה תָּהוּ, פָּנֵי תְּהוֹם Gen. 1:2. The sacred name יְהוָה is followed by Dagghesh-lene, even though it may have a conjunctive accent, Num. 10:29, Deut. 3:26, Josh. 10:30, 11:8, Ps. 18:21, because in reading the Jews always substitute for it the word אֲדָרִי, which ends in a consonant. In a very few cases, however, e. g. אֲדָרִי בָם Ps. 68:18, קָרָאָהוּ Isa. 34:11, שָׁלַךְ בָּהָּ Ezek. 23:42, Dagghesh-lene is not inserted after a vowel-letter, which retains its consonant sound.

2. Dagghesh-lene is inserted in a medial or final aspirate preceded by a vowelless consonant, whether this be accompanied by silent Sh'va or Pattahh furtive, e. g. נִסְתַּפְּרָה, שְׂמִיעָה; but not if it be preceded by a vowel or vocal Sh'va, whether simple or compound, e. g. עֲבָדָהֶם, וּבְבִית.

a. The primary signification of the name Dagghesh is commonly explained from the Syriac ܕܓܫ (ܕܓܫ), to which Cästellus in his lexicon gives the sense of *piercing*. This is by some applied to the puncture or point which is its written sign, by others to its power of sharpening the sound of letters by removing their aspiration or doubling them. Buxtorf, however, in his Chaldee Lexicon, disputes the existence of such a root in either Syriac or Chaldee, alleging that in Prov. 12:18, the passage quoted to prove the word, the true reading is ܕܓܫܐ (ܕܓܫܐ). The six letters which receive Dagghesh-lene in Hebrew have the same twofold pronunciation in Syriac, a red dot called Rukhokh (ܕܓܫܐ softness), being written beneath them when they were to be aspirated, and another called Kushoi (ܕܓܫܐ hardness), being written above them when they were not.



ing inseparable prepositions, e. g. לְבָחוֹב, לְבָחוֹב; בְּנֶפֶל, בְּנֶפֶל; לְנֶפֶל, לְנֶפֶל; Isa. 31:4, לְנֶפֶל Num. 4:23, 8:24; לְנֶפֶל, לְנֶפֶל. (6) The suffixes of the second person הָ, כֶּם, בָּ, never receive Dagghesh-lene, בְּנֶפֶל, בְּנֶפֶל.

These rules are sometimes of importance in etymology; thus, עֲזָבוֹן Ezek. 27:12 must have as its ground form עֲזָבוֹן, not עֲזָבוֹן; and אֲרָבָם Hos. 7:6, רָבָם Ps. 90:10 cannot be infinitives with suffixes, but must be from the segholates אֲרָב, רָבָ.

b. The omission of Dagghesh-lene in the final letter of הוֹסֶה Prov. 30:6, abbreviated from הוֹסֶה or הוֹסֶה, is exceptional. The Dagghesh occasionally occurring in initial aspirates after words ending in a vowel and having a conjunctive accent, is best explained not as an exception to the ordinary rules, but as Dagghesh forte conjunctive, § 24. e. g. אֲרָצָה בְּנֶפֶן Gen. 11:31 and elsewhere. אֲרָצָה בְּנֶפֶן Gen. 46:28, גָּאָה גָּאָה Ex. 15:1, 21, גָּאָה גָּאָה Ex. 15:13, וְעִשְׂתִּי בָּסֶח Deut. 16:1 (comp. עִשְׂתִּי בָּסֶח Gen. 20:9), וְעִשְׂתִּי בָּסֶח Deut. 31:28 (comp. וְעִשְׂתִּי בָּסֶח Isa. 8:2), וְעִשְׂתִּי בָּסֶח Josh. 8:24, 10:20, עִשְׂתִּי בָּסֶח Gen. 35:29, עִשְׂתִּי בָּסֶח Isa. 40:7. See also Gen. 39:12, Ex. 14:4, 17, Isa. 10:9, Job 9:2, Ex. 15:11, 16, Ps. 35:10, Isa. 54:12, Jer. 20:9, Dan. 3:3, 5:11. The old strife as to the Dagghesh in the word שְׁתִּים *two* is not yet settled. Kimchi explained it as Dagghesh-lene upon the supposition that the word was abridged from אֲשִׁתִּים; Schultens as Dagghesh-forte arising from an assimilated נ, contending that it was for שְׁתִּים from שְׁתִּים; Nordheimer as an anomalous Dagghesh-lene, introduced as a euphonic expedient to prevent the combination of an aspirated ה with a sibilant, such as is obviated in the Hithpael of verbs by a transposition that would here be inadmissible. The puzzle is still further perplexed by the circumstance that it once appears with the preposition מִן without the Dagghesh, מִן שְׁתִּים Judg. 16:28, and again with the same preposition with it, מִן שְׁתִּים Jon. 4:11, the Methegh showing the Sh'va to be vocal, as might also be inferred from the fact that Dagghesh-forte has been omitted.

### DAGHESH-FORTE.

§ 23. 1. When the same consonant was repeated with a vowel or even the slightest hiatus intervening, so that successive movements of the organs of speech were required in the pronunciation, the Hebrews invariably wrote the letter twice. When, however, there was no interval between the reduplicated consonants, and the only audible result was a more protracted or vehement utterance of the same sound effected by a single effort of the organs, the letter was written but once. This fact the Masoretic punctuators have indicated by placing a point called Dagghesh-forte (דָּגֶשׁ הָזֶק) in the bosom of a letter so affected, to show that it is to be

doubled in the pronunciation; thus, וַיִּמָּל *vayyimāl*. Daghesht-forte may be found in any letter with the exception of the gutturals א ה ח ע, which on account of their weakness do not admit of reduplication. The letter ר, partaking of this with other peculiarities of the gutturals, receives it only in a very few exceptional cases, e. g. שְׂרָאשִׁי מְרָה.

2. The aspirates, when doubled, always at the same time lose their aspiration; thus, יִפְקֹד *yippūkēdh*. Daghesht-forte in these letters is readily distinguishable from Daghesht-lene by the consideration that a consonant cannot be pronounced double except after a vowel. A point in one of the aspirates is, therefore, Daghesht-forte if a vowel precedes, otherwise it is Daghesht-lene.

3. Daghesht-forte in ר may be distinguished from Shurek in the same way. Inasmuch as two vowels cannot come together in the same word, if a vowel precedes it is Daghesht-forte, if not it is Shurek.

a. Some Grammarians speak of Daghesht-forte *implicitum* in the gutturals, by which they mean that these letters appear in certain cases to complete a foregoing syllable as well as to begin that in which they properly stand, in spite of the omission of Daghesht, which analogy would require them to receive. As these are included under what have already, § 20. 2. a, been explained as intermediate syllables, it is not thought necessary to employ an additional term.

b. The Arabs have a sign of reduplication, Teshdid (ـ), which is written above the doubled letter. The Syrians have no written sign for this purpose, and it is disputed whether their letters were ever doubled in pronunciation. According to Asseman Biblioth. Orient. III. 2. p. 379, the Western differed from the Eastern Syrians in this respect, "Occidentales nullibi literas geminant."

§ 24. Different epithets have been applied to Daghesht-forte to describe its various uses or the occasions of its employment. 1. When separate letters, whether originally alike, or made so by assimilation, are by the inflection or formation of words brought into juxtaposition, the Daghesht

forte which represents such a doubling is called compensative; e. g. *קָלָחִי*, formed by appending the syllable *חִי* to the root *קָלַח* composed of the same syllable and the root *קָחַן*, whose last letter is changed to *ח* to conform with that which follows; *סָבִי* from *סָבַב*. 2. When the reduplication is indicative of a particular grammatical form the Daghesht forte is called characteristic, e. g. in the Piel, Pual, and Hithpael of verbs; as, *הִתְקַלַּף*, *הִתְקַלְּפָה*, and certain forms of nouns, as, *גִּבֹּרִי*. 3. When it has arisen from the necessity of converting a previous simple syllable into a mixed one in order to preserve the quantity of a short vowel which it contains, it is Daghesht-forte conservative; e. g. *רִכָּב* for *רִכַּב*. 4. When the initial letter of a word is doubled under the influence of the final vowel of the word preceding, it is Daghesht-forte conjunctive; e. g. *קוֹמוּ צֵאוּ*, *וְהִתְקַלְּפָה*, *מִהֲדָוָה*. 5. When the last letter of an intermediate syllable is doubled in order to make the following hiatus or vocal Sh'va more distinct, it is Daghesht-forte dirimens or separative, because the letter which receives it is thus separated in part from the syllable to which it belongs; e. g. *עֲנִיִּי* *inn'bhē* for *in'bhē*. 6. When the first letter of a final syllable is doubled under the influence of a previous vowel bearing the accent (mostly a pause accent, § 36. 2. *a.*), for the sake of increased fullness and force of pronunciation, it is Daghesht-forte emphatic; e. g. *הִדְלִי* for *הִדְלֵה*. In the first three uses named above Daghesht-forte is said to be essential, in the last three it is euphonic.

*a.* Daghesht-forte conjunctive occurs regularly after the pronoun *מֶה*, e. g. *מֶה עָוֹב וּמִהֲדָוָה* Ps. 133: 1, and in a multitude of cases after final Kamets or Seghol in words accented on the penult or followed by Makkeph, § 43, e. g. *לִתְהַדָּחֶנּוּ* Gen. 2: 23, *אֲבִלְתֶּיֶשׁ* Deut. 27: 7, *וְהִתְקַלְּפָה* Num. 25: 13, *עֲנִיִּי־חֲבִיבִי* Gen. 30: 33; *וְהִתְקַלְּפָה* Num. 34: 6, 7, 9, *פָּאֲמִר* Ex. 13: 1 (where the accent is on the ultimate), *מִצְנֵה־רִיָּה* Prov. 15: 1 (in some editions), more rarely after other vowels, e. g. *קוֹמוּ צֵאוּ* Gen. 19: 14, *וְהִתְקַלְּפָה* 1 Sam. 8: 19, once after the liquid *ר*, e. g. *וְהִתְקַלְּפָה* 1 Kin. 11: 22. See also § 22. *b.* In a few instances words thus united are written as one, e. g. *מִצְנֵה* Ex. 4: 2 for *מִצְנֵה וְהִתְקַלְּפָה*, so *מִלְכָּם* Isa. 3: 15, *מִתְקַלְּפָה* Mal. 1: 13, *בְּסִסְתָּא*



Isa. 27:8, and possibly אֶרְאֶלְךָ Isa. 33:7. See Dr. Alexander's Commentary upon this passage.

b. Daghesh-forte separative occurs only in the following examples:

אֶכְרֶה Hos. 3:2.	יִקְרֶה 1 Sam. 28:10.	סָבְלוֹ Isa. 9:3, 10:27.
בִּיקְרוֹתֶיךָ Ps. 45:10.	בְּסוֹחֲתֶיכֶנָּה (?) Ezek. 13:20.	עֲנִיבִי Deut. 32:32.
חֲזִבְחִים Am. 5:25.	מְנֻלֹהֶךָ Isa. 33:1.	עֲזָחֶיךָ 2 Sam. 23:27, Jer. 29:27.
הִפְצַעְתָּהֶם Gen. 18:21.	מִשְׁחָרוֹ or מִשְׁחָרוֹ Ps. 89:45.	עֲצָרֶיכֶם Isa. 58:3.
הִתְנַחַּת Gen. 37:32.	מִמְנֻרוֹת Joel 1:17.	עֲצָרְתֶּיכֶם Am. 5:21.
חֲלָבָן Gen. 17:17.	מִמְרֵרוֹם Job 9:18.	עֲקָבִי (?) Cant. 1:8.
הִרְאִיתֶם 1 Sam. 10:24, 17:25, 2 Kin. 6:32.	מִזֹּרְרֶךָ Nah. 3:17.	עֲקֻבוֹתָ Ps. 89:52.
הִמְרוֹתָם Job 17:2.	מִקְדָּשׁ Ex. 15:17.	עֲקֻבוֹתֶיךָ Ps. 77:20.
הִצְפִּינוּ Ex. 2:3.	מִקְרָה Deut. 23:11.	עֲשֻׁבוֹתָ Prov. 27:25.
הִדְרִיפְתָּהוּ (?) Judg. 20:43.	נִבְאוֹ Job 30:8.	צִמְחָתֶיךָ Ps. 119; 139.
הִרְעִימָה 1 Sam. 1:6.	נִצְרָה Ps. 141:3.	צִמְחָתֶיךָ Ps. 88:17.
חֲלָלֶיךָ Isa. 57:6.	נִצְרָה Prov. 4:13.	תִּשְׁתַּחֲוֶהוּ (?) Ps. 37:15, Isa. 5:28.
רִקְחָה Gen. 49:10.	נִתְקַנְיָהוּ Judg. 20:32.	שָׁבְלִי Zech. 4:12.
לִיקְחָהּ Prov. 30:17.	סָבְלוֹ Jer. 4:7.	שָׁבְלוֹ Ps. 58:9.

This list is corrected and enlarged from Gesen. Lehrs. pp. 86 ff. Those words which are followed by a note of interrogation (?) are found in some editions but not in others. Daghesh separative may be found after He interrogative in some instances not included in the above list.

c. Daghesh-forte emphatic occurs only in הִדְלִי Judg. 5:7, 1 Sam. 2:5; וְיִחַלְנִי Job 29:21; יִחַלְתָּ or יִחַלְתָּ Job 21:13; יִצְחָהוּ Isa. 33:12, Jer. 51:58; מִרְצָה Ezek. 21:15; נִקְוֶה Ezek. 6:9; נִשְׁתַּחֲוֶה Jer. 51:30; נִחְוֶה Ezek. 27:19; קִמְלִי (?) Isa. 19:6; and probably תִּתְחַלְלִי Job 13:9 (not in pause).

§ 25. In order to the distinct utterance of a reduplicated consonant, it must be followed as well as preceded by a vowel-sound. Daghesh-forte is consequently never written in a final vowelless letter, with the exception of the two words נִחַח, נִחַח, both of which end in aspirates whose pronunciation would be changed by the removal of the Daghesh. In every other instance the doubling is neglected, even though the letter be an aspirate, which will for this reason resume its aspiration; e. g. קָלַל, קָלַל, קָלַל; טָבַע, טָבַע; נִיחַח, נִיחַח, abridged from נִיחַח; נִיחַח, נִיחַח. In a medial letter with Sh'va Daghesh may be written, because the Sh'va being thus rendered vocal the reduplication can be made audible by means



of the hiatus which it represents; it is, however, quite as frequently omitted, the Sh'va commonly remaining vocal as if it were inserted, and compound Sh'va being occasionally substituted for simple to indicate this fact, § 16. 3. *ḥ.*; e. g. עֲנִיִּים for עָנִיִּים, כְּסָאִי for כֶּסֶּאֱ, particularly after prefixes, as Vav conversive, the article and preposition ׀, so ׀וְהָיָה, ׀הַמִּבְּקֵשׁ. It is seldom omitted from a medial aspirate on account of the change in its sound involved: yet even this is done occasionally, e. g. מִבְּצִיר Judg. 8:2 for מִבְּצִיר Isa. 22:10 for מִתְּצִיר, זִכְרוֹן from זִכְרוֹן. In a few rare instances it is dropped from a letter followed by a vowel, when the laws of syllables will permit and the pronunciation will not be materially affected; e. g. תַּעֲגֶנֶּה Ruth 1:13 for תַּעֲגֶנֶּה.

#### MAPPĪK.

§ 26. Mappīk (מִפִּיק *bringing out* or *uttering*), is a point in one of the letters ׀ ה ׀ ו ׀ י, showing that it represents a consonant and not a vowel, or in other words that it does not quiesce in the preceding vowel-sign. It is unnecessary, however, to employ any notation for this purpose in the case of ׀ ו ׀ and ׀ י, for their quiescence can be readily determined in all cases by the rules already given, § 13. Although it is much more extensively used in manuscripts, therefore, Mappik is in modern editions of the Hebrew Bible only inserted in final ה when it retains its consonantal power; e. g. אֲרָצָה *artsāh*, אֲרָצָה *artsā*, לְקַחְהָ ל'kāhhāh, לְקַחְהָ *lak'hhā*. The point four times found in א, וְיָבִיאוּ Gen. 43:26, Ezra 8:18, תָּבִיאוּ Lev. 23:17, רָאוּ Job 33:21, though called a Daghes in the Masoretic notes in the margin, is probably to be regarded as Mappik.

#### RAPHÉ.

§ 27. Rāphe (רָפָה *weak*), is a small horizontal stroke placed over a letter, and denotes the opposite of Daghesh.

lene, Daghesh-forte, or Mappik, as the case may be. As no inconvenience can arise from its omission, it is only occasionally used in modern Bibles, and not with entire uniformity in the different editions. It is chiefly found where a Mappik has been omitted in ה, which according to analogy might be expected to be inserted, e. g. הַסֵּכָה Ex. 9:18, וְשַׁעֲרָה Lev. 13:4, בְּהִטָּא Num. 15:28, לָהּ Num. 32:42, מִשְׁכָּמָה Job 31:22 in some copies. In תַּעֲשֶׂה-לָּהּ Ex. 20:4, Deut. 5:8, it is the opposite of Daghesh-forte, and shows that ל may either be doubled agreeably to the point in its bosom or not. In לֹא תִרְצֶה Ex. 20:13, Deut. 5:17, it is the opposite of Daghesh-lene, and shows that the ה may either have its unaspirated sound, as the Daghesh indicates, or may be aspirated. It is often referred to in the marginal Masoretic notes even where it is no longer found in the text, e. g. Judg. 16 16, 28.

### ACCENTS

§ 28. The third class of Masoretic additions to the text are those which relate to the words. These are the accents, Makkeph, Methegh, and the K'ri. An accent (טַעַם) is written upon every word with a twofold design, 1st, of marking its tone-syllable, and 2dly, of indicating its relation to other words in the sentence. The great number of the accents has respect entirely to this second function, there being no difference in the quality of the stress laid upon particular syllables, such for example as is marked by the Greek acute, grave, and circumflex, but only that difference in its amount which arises from the unequal emphasis naturally laid upon the different members of a clause or period. The punctuators have attempted not only to indicate the pauses to be made in reading, as is done by the stops in use in other languages, but to represent to the eye the precise position held

by each word in the structure of the sentence, and the various grades of attraction or repulsion arising from the relations whether co-ordinate or subordinate which subsist among them. Every sentence is fancifully regarded as a territory, which, partitioned into its several clauses, forms empires, kingdoms, and principalities, ruled by their respective sovereigns, each of whom has his own train of inferiors and dependants. The accents are accordingly divided into Disjunctives or Rulers (מְלָכִים), and Conjunctives or Servants (עֲבָדִים). The former indicate that the word upon which they are placed is more or less separated from those that follow; they mark thus the end of a clause or of the section of a clause over which they exert control. The latter indicate that the word over or under which they are written is connected with what follows and belongs to the clause or section ruled by the next succeeding Disjunctive.

*a.* The stress of voice denoted by the accent must not be confounded with quantity. An accented syllable may nevertheless be short, the energy with which it is pronounced not necessarily affecting its length.

*b.* The Jews made use of the accents as musical notes in the cantillation of the synagogue, whence they are also called נְגִינֹת. In the judgment of some this is a part, and perhaps a leading part, of their original design. Their great variety, the frequent occurrence of accents of opposite powers upon the same word, and the distinct system of poetical accents, favor this opinion. Such as are curious to know the details may find the mode of their employment for this purpose explained at length in Bartolocci Bibliotheca Magna Rabbinica, vol. iv. pp. 427-444.

§ 29. The Disjunctive accents may be divided into four classes of various rank or power, as follows, viz :

CLASS I. *Emperors.*

*1. Silluk	( ı )	סִלּוּק
*2. Athnahh	( ˆ )	אַתְנַחֲ

CLASS II. *Kings.*

3. Š'gholta	( <sup>+</sup> )	סגלתא postp.
4. Zakēph Kāton	( <sup>i</sup> )	זקה קטון
5. Zakēph Gadhol	( <sup>ii</sup> )	זקה גדול
*6. Tipnhha	( <sub>1</sub> )	טפחא

CLASS III. *Lukes.*

*7. R'bhīr	( <sup>•</sup> )	רביע
*8. Shalsheth	( <sup>i</sup> )	שלשת
*9. Zarkā	( <sup>∞</sup> )	זרקא postp.
10. Pashta	( <sup>`</sup> )	פשטא postp.
11. Y'thībh	( <sub>1</sub> )	יחיב prep.
12. T'bhīr	( <sub>2</sub> )	תביר

CLASS IV. *Counts.*

*13. Pāzēr	( <sup>μ</sup> )	פזר
14. Karnē Phārā	( <sup>ρ</sup> )	קרנ פרה
15. T'līshā Gh'dhola	( <sup>ρ</sup> )	תלישא גדולה prep.
16. Geresh	( <sup>ˆ</sup> )	גרש
17. G'rashayim	( <sup>ˆ</sup> )	גרשׁים
*18. P'sIk	( <sup>i</sup> )	פסיקו

The Conjunctive accents, or *Servants*, are the following

viz :

*19. Merka	( <sub>1</sub> )	מרקא
*20. Mūnahh	( <sub>2</sub> )	מונח
21. Merka Kh'phūla	( <sub>3</sub> )	מרקא כפולה
*22. Mahpakh	( <sub>4</sub> )	מהפך
23. Dargā	( <sub>5</sub> )	דרגא
*24. Kadhma	( <sup>`</sup> )	קדמא
*25. Yerahh ben Yomo	( <sub>6</sub> )	ירח בן יומי
26. T'līshā K'tanbā	( <sup>i</sup> )	תלישא קטנה postp.

a. Merka Kh'phula has sometimes been reckoned among the Disjunctives, as by Gesenius in his *Lehrgebäude*; but the absence of Dagheshe lene in the word following that on which it stands in Ex. 5:15, Ezek 14:4, proves that it is a Conjunctive.

b. According to their most probable significations, the names of the accents appear to be in part borrowed from their forms and in part from their uses. Thus the Disjunctives: Silluk, *end*; Athnahh, *rest*; Segholta, *bunch of grapes*; Zakeph, small and great, *causing suspension*; Tiphha, *palm of the hand*; R'bhi<sup>a</sup>, *square or reposing*; Shalsheth, *chain*; Zarka, *dispersion*; Pashta, *expansion or letting down (the voice)*; Y'thibh, *sitting still*; T'bhir, *interruption*; Pazer, *separator*; Karne Phara, *a heifer's horns*; T'lisha, great and small, *shield*; Geresh, *expulsion*; G'rashayim, *double Geresh*; P'sik, *cut off*. Conjunctives: Merka, *prolonging*; Munahh, (a trumpet) *at rest*, i. e., in its proper position; Merka Kh'phula, *double Merka*; Mahpakh, (a trumpet) *inverted*; Darga, *progress*; Kadhma, *beginning*; Yerahh ben-Yomo, *moon a day old*.

Other names are given to some of these accents, particularly where they occur in certain situations or combinations; thus Tiphha is also called Tarhha (תַּרְחָה). Munahh with P'sik is called L'gharmeh (לְגַרְמֵה), etc.

c. The classification of the Disjunctives, according to their respective powers and the laws of their consecution, has been the work of Christian writers, from whom all accurate investigations of the accentual system have proceeded. In fact, this whole subject is treated by the Jewish grammarians in the crudest and most perplexed manner. Buxtorf says, in his *Thesaurus Grammaticus*, p. 45: *Accentuum ratio hactenus nec a quocquam nostrorum nec ab ipsis etiam Hebraeis sufficienter explicata est*. The division exhibited above is the one now commonly adopted. The current names, Imperatores, Reges, Duces, Comites, are those used by Wasmuth in his *Institutio Accent. Heb.* 1664. Others have divided them differently. The learned Pfeiffer, author of the *Dubiæ Vexata*, distinguishes one Emperor, one Archduke, four Dukes, seven Counts, and five Barons. Boston, the well-known author of the *Fourfold State*, in an elaborate Latin treatise upon this subject left by him in manuscript and published shortly after his death, distributes them into three classes of superior and one of inferior rank. Mention is made, in a commendatory preface by Mill, the distinguished critic of the New Testament, of another manuscript in English, in which Boston applied his views practically in a twofold translation of the first twenty-three chapters of Genesis, with copious notes, both philological and theological. This, it is believed, has never been published. A curious little book upon the Canon by Ferdinand Parkhurst, London, 1660, makes six Regal and ten Principal Disjunctives Y'thibh and P'sik being omitted altogether.

§ 30. 1. Fourteen of the accents are written over, and eleven under, the words to which they are attached. P'sik, whose only use is to modify the power of other accents, is written after the word to which it belongs, and in the same line

14

11

with it. The place of the accents is either over or under the letter preceding the tone-vowel, with the exception of the prepositives Y'thibh and T'lisha Gh'dhola, which always accompany the initial letter of the word, and the postpositives S'gholta, Zarka, Pashta, and T'lisha K'tanna, which stand upon the final letter. Y'thibh is only used when the first is the tone-syllable. Pashta is repeated if the word on which it stands is accented on the penult, e. g. וְהָיָה Gen. 1 : 2, or ends with two vowelless letters, e. g. וַיֵּשֶׁב Ruth 3 : 7, or if the last letter has Pattahh furtive, e. g. וַיֵּלֶךְ Gen. 33 : 13, and in some manuscripts and editions there is a like repetition of S'gholta and Zarka. When a word bears the other prepositive or postpositives, there is nothing to mark its tone-syllable unless this may chance to be the one upon which the nature of the accent in question requires it to be placed.

2. Silluk has the same form as Methegh, § 44; but the former invariably stands on the tone-syllable of the last word in the verse, while Methegh is never written under a tone-syllable. Pashta is likewise distinguished from Kadhma only by its position upon the last letter of the word, and after the superscribed vowel, if there be one, e. g. וַיֵּשֶׁב Gen. 1 : 7, וַיֵּלֶךְ Gen. 24 : 7, while Kadhma is placed upon the letter preceding the tone-vowel, e. g. וַיֵּשֶׁב Gen. 2 : 19 : where this chances to be a final letter the laws of consecution only can decide; thus, in וַיֵּלֶךְ Gen. 26 : 4, וַיֵּלֶךְ Deut. 16 : 3, the accent is Pashta, but in וַיֵּלֶךְ Gen. 17 : 8, וַיֵּלֶךְ 1 Sam. 29 : 6, it is Kadhma. Y'thibh is distinguished from Mahpakh by being written under the first letter of the word and taking precedence of its vowel if this be subscribed, e. g. וַיֵּשֶׁב Gen. 1 : 11, וַיֵּלֶךְ Gen. 31 : 6, Deut. 10 : 17; Mahpakh belongs under the consonant which precedes the tone-vowel, and after its vowel-sign if this be subscribed, e. g. וַיֵּלֶךְ Gen. 2 : 14, וַיֵּלֶךְ Gen. 32 : 33, Deut. 4 : 7. When the initial syllable bears the tone and there is no subscribed vowel, the laws of consecution must decide; thus, in וַיֵּלֶךְ the accent is Y'thibh in Gen

2

4

see



3:15, 44:17; Deut. 10:17; but Mahpakh in Josh. 17:1.

§ 31. The accents already explained are called the prosaic accents, and are found in all the books of the Old Testament with the exception of the Psalms (תְּהִלִּים), Proverbs (מִשְׁלִי), and the poetic portion of Job (אֵיּוֹב), whose initials form the technical word אֶמְתָּ. Here a different system of accentuation prevails. Thirteen of the prosaic accents, one-half of the whole number, nowhere occur in the books just named, viz.: S'gholta, Zakeph-Katon, and Zakeph-Gadhol of the Kings, Pashta, Y'thibh, and T'bhira of the Dukes, Karne Phara, T'lisha Gh'dhola, Geresh, and G'rashayim, of the Counts, Merka Kh'phula, Darga, and T'lisha K'tanna of the Con-junctives. Such as are common to both systems are in the previous table distinguished by an asterisk. The powers of some of these, however, are altered, so that a new arrangement of them is necessary; and they are supplemented by additional signs formed by combining the prosaic accents or assigning them unusual positions. The scale of the poetical or metrical accents thus constituted is as follows, viz.:

#### DISJUNCTIVE ACCENTS.

##### Class I.

1. Silluk	( ; )	הַקְפֹּדֶה
2. Athnahh	( ^ )	הַקְפֹּדֶה
3. Merka-Mahpakh	( < )	הַקְפֹּדֶה

##### Class II.

4. R'bhi <sup>a</sup>	( ' )	הַקְפֹּדֶה
5. Pazer	( ^ )	הַקְפֹּדֶה
6. R'bhi <sup>a</sup> Geresh	( ' )	הַקְפֹּדֶה
7. Tiphkha initial	( , )	הַקְפֹּדֶה <i>prep.</i>
8. Zarka	( ~ )	הַקְפֹּדֶה <i>postp.</i>
9. P'sik	(   )	הַקְפֹּדֶה <i>postp.</i>

CONJUNCTIVE ACCENTS.

10. Merka	(,)	הַקְבֹּד
11. Merka-Zarka	(, ^)	הַקְבֹּד
12. Mahpakh	(, _)	הַקְבֹּד
13. Mahpakh-Zarka	(, ^ _)	הַקְבֹּד
14. Munahh	(, _)	הַקְבֹּד
15. Munahh superior	(, ^)	הַקְבֹּד
16. Yerabh ben Yomo	(, v)	הַקְבֹּד
17. Kadhma	(, ')	הַקְבֹּד
18. Tiphhha	(, )	הַקְבֹּד
19. Shalsheleth	(, ^)	הַקְבֹּד

a. It will be perceived that there are fewer Disjunctives but more Conjunctives than are exhibited by the prosaic accents. Merka-Mahpakh answers substantially to S'gholta; R'hibi<sup>a</sup>-Geresh to Tiphhha before Silluk, and Tiphhha initial to Tiphhha before Athnabh. Tiphhha and Shalsheleth are transferred from the list of Disjunctives to that of the Conjunctives, whence it comes to pass that if a word bearing either of these accents terminates in a vowel, Dagheshe-lene will not be inserted in a following initial aspirate, e. g. עֲשֵׂהָ בְּלֵצַס Ps. 31:10, מְבֹרָא פְּהָרִים Prov. 8:3, רִהַפְשִׁי בְּמִזְמוֹת Ps. 10:2.

b. P'sik in the poetic as in the prosaic accents, is never used alone but always in conjunction with another accent. It serves to strengthen Disjunctives and to reduce the power of Conjunctives without disturbing the order of their consecution. It is thus used with Merka-Mahpakh Ps. 5:13, Pazer Ps. 10:14, Tiphhha initial Ps. 31:4, Mahpakh Ps. 5:9, Munahh Prov. 1:22, Merka Ps. 10:13, Kadhma Ps. 10:5, Shalsheleth Ps. 7:6.

POSITION OF THE ACCENT

§ 32. The accent in Hebrew may fall either upon the ultimate or the penultimate syllable, but never at a greater remove from the end of the word. In the former case words are technically termed Milra (מִלְרָע *from below*), and in the latter Milél (מִלְעִיל *from above*).

1. The position of the accent may be considered in relation either to the syllabic or to the etymological structure of a word, that is to say, as affected by the nature of its syllables on the one hand or of the elements of which it is composed as a significant part of speech on the other. It is so far determined by the syllabic structure of words, that a long mixed syllable or a short simple syllable, whether in the ultimate or the penultimate, must receive the accent, § 18. 2. thus: *רַב, שָׁה, וְהַעֲמִידָה, וְעָלָה*.

2. Considered in reference to their etymological structure, words exist in two conditions, (1.) their primary uninflected state, by which their essential and proper meaning is conveyed; (2.) with added affixes and prefixes, by which that meaning is variously modified. In their nude or primary state all words, whether primitives or derivatives, are accented upon the ultimate, and so continue to whatever flexion, involving no terminational appendages, they may be subjected. Thus, *זָכְרוּ, הִתְפַּחֵד, וּפָחַד, פָּחַד, פָּחַד, פָּחַד, פָּחַד, זָכְרוּ, מְדַבֵּר, מְדַבֵּר, אֲרָגְמָן, יוֹמָם, כְּנַעֲנִי*.

3. The only exception is a class of words called Segholates, in which the last vowel does not belong originally or essentially to the form, but is introduced for the sake of softening the pronunciation, § 61. 2; these are accented on the penultimate, as *רָגַל, רָגַל, פָּתַחַת, תָּהִי, בָּיִת, לָצַח, סָפַר, מָלַךְ, וְשִׁתְּחוּ*.

*a. נִצְמְדָה* Is. 50: 8 is said to be the only instance of a word accented on the antepenult. The proper tone-syllable of this word is the ultimate, but upon the recession of the accent by § 35, the vowel next preceding, which has arisen from Sh'va and is unessential to the form, cannot receive it, so that it necessarily falls upon the one still further back.

§ 33. The additions which words may receive at the beginning or end affect the accent in proportion to the respective weight accorded to them. Additions to the end of words are of two sorts, which may be distinguished as affixes and suffixes. Affixes are so welded to the word or merged in it

that in the popular consciousness they have become an integral part of it, and their independent existence or separate origin is no longer thought of; such are the personal inflections of verbs and the terminations indicating gender and number in nouns and adjectives. Suffixes are not so intimately blended with the word to which they are attached as to have lost their individual identity and independent character, and consequently are of greater weight as respects the accent; such are the fragmentary pronouns appended to verbs, nouns, and prepositions.

1. If the appendage consists of a vowel (as הַ, וֹה, יְוּ, יִי, יָי, יֵי), or begins with one (as הֶה, יֵי, יִי, יֵי, יֵי, יֵי, יֵי, יֵי, יֵי, יֵי), and can consequently only be pronounced by the aid of the final consonant of the word to which it is attached, it will attract the accent to itself or to its initial vowel from a noun, adjective, participle, or preposition, as דְּבָרִי קדְשִׁי, קדְשֵׁים; דְּבָרִי דְּבָרִי, דְּבָרִי, דְּבָרִי, דְּבָרִי from דְּבָר; קְדָשׁ from קָדַשׁ. Such an appendage to a verb, if a suffix, will so far accord with the rule just given as to carry the accent forward one syllable ; but the accent will remain in its original position if it be an affix, unless it is either dissyllabic or causes the rejection of the vowel previously accented ; הַחֲרִים with a suffix הַחֲרִימִם, but with an affix הַחֲרִימוּ עִבְרֻ with a suffix עִבְרוּ, but with an affix עִבְרוּ אֵלֶם, עִבְרוּ אֵלֶם, עִבְרוּ אֵלֶם, עִבְרוּ אֵלֶם. It is to be observed, however, that a paragogic הַ, or הֶ, § 61. 6, attached to nouns, pronouns, and adverbs, and occasionally a paragogic י does not disturb the position of the accent, e.g. אֶרֶץ, אֶרֶץ; לֵב, לֵב; שָׂמָּה, שָׂמָּה, רַפְּתִי Lam. 1:1, but מְלֹאֲחֵי Isa. 1:21; neither does the feminine ending תֿ, which is a Segholate formation, e.g. מְדַבֶּרֶת, מְדַבֶּר.

a. Paragogic ה receives the secondary accent Methegh in מִתְּהַיָּאֵם  
Gen. 28 : 2, 5, 6, 7.

2. The appending of a simple syllable, such as the

suffixes נִי, נִי, הִי, הִי, מוֹ, or the verbal affixes תִּי, תִּי, תִּי, תִּי, will not alter the position of the accent provided it originally stood upon the ultimate; if, however, its original place was the penult, or if the syllable in question be attached to the word by a union vowel, the accent must be carried forward one syllable to prevent its standing on the antepenult, which is never admissible: כָּסָה, כָּסָהוּ, כָּסָמוּ, כָּסָתִי, מָאָס; מָאָסָה, מָאָסָהוּ, מָאָסָמוּ, מָאָסָתִי, מָאָסָתִי. Suffixes appended to a word ending with a consonant mostly require a connecting vowel, and consequently shift the position of the accent. Affixes, by reason of the less weight accorded to them, commonly do not. The suffix הִי follows the general rule when preceded by a union vowel, but draws the accent upon itself when it is not, e. g. אֶבֶר, אֶבֶרֶה, אֶבֶרֶה, אֶבֶרֶה. A consonantal appendage to a long unaccented vowel, inasmuch as it converts the ultimate into a mixed syllable, necessarily draws the accent upon it from the penult, § 32. 1, e. g. מָאָסָתִי, מָאָסָתִי, מָאָסָתִי; רָמִיתִי, רָמִיתִי, רָמִיתִי.

3. A mixed syllable, whether an affix as תָּם, תָּן, or suffix as כָּם, כָּן, הָם, הָן, will attract the accent to itself, הִלְכָּם, הִלְכָּם; מִלְכָּם, מִלְכָּם; הִלְכָּם; הִלְכָּם. In the unusual form 2 Sam. 23 : 6, the accent stands upon the union vowel.

4. The only prefixes which exercise any influence upon the position of the accent, are the Vav conversive of the future, which draws back the accent from a mixed ultimate to a simple penult, יִאָמַר, יִאָמַר, יִשָּׁב, יִשָּׁב; and the Vav conversive of the preterite, which throws it forward from the penult to a simple ultimate, וְשָׁבַת, וְשָׁבַת, וְשָׁבַת, וְשָׁבַת.

a. Some languages invariably accent the same part of the word; thus, Bohemian and Lettish the initial syllable, Polish and Lazian, one of the Caucasian tongues, the penult of all polysyllables. Others, in which more freedom is allowed, have no respect to the etymological structure of words, but are guided entirely by the character of their syllables. Thus, in Arabic and Latin words are accented according to the quantity of the penult; the accent is given to the penult if it is long, to the antepenult

if the penult is short. In others still the etymological principle is the prevailing one, and this often has a wider scope than in Hebrew. Thus, in Greek the accent has the range of the last three syllables. In Sanscrit it may stand upon any syllable whatever even of the longest words. In English it is almost equally free, e. g. *péremptorily*, *inconsiderátion*, its removal from its primary position upon the radical portion of the word being conditioned by the respective weight of the formative syllables appended, e. g. *pérson*, *pérsonate*, *pérsonally*, *persónify*, *personálicity*, *personification*.

§ 34. The location of the accent being thus influenced by the etymological structure of words, it may serve to distinguish words of like appearance but different formation. Thus, מָחָה Gen. 30 : 1, בָּאָה Gen. 29 : 6, are participles, but מִחָה Gen. 35 : 18, בָּאָה Gen. 29 : 9, are preterites, the feminine affix receiving the accent in one case but not in the other, § 33. 1. So בָּנוּ *they built* from בָּנָה, but בָּנוּ *in us*; שָׁבוּ *they carried captive* from שָׁבָה, but שָׁבוּ *they returned* from שָׁב; אָחַז *he has seized*, but אֶחָז Job 23 : 9 *I shall see* from חָזָה; יָרַע *it shall be evil* from רָעַע, יָרַע *he shall feed* from רָעָה; מָרָה *he was rebellious*, מָרָה *it was bitter* from מָר; קָמְרִי *arise thou* (fem.), קָמְרִי *my rising up*.

§ 35. The position of the accent may be shifted from the following causes, viz.:

1. A Conjunctive is frequently removed from the ultimate to the penult if a Disjunctive immediately follows, whether upon a monosyllable or a dissyllable accented on the penult, in order to prevent the unpleasant concurrence of two accented syllables in closely connected words, e. g. קָרָא לִיָּלָה Gen. 1 : 5, בָּנָה לֵרִי Gen. 4 : 17, אָזְלַת לִיָּד Deut. 32 : 36, וְהִתְאַבְּרִי לְרִכְךָ Ps. 2 : 12, לָחֶז לָךְ Isa. 36 : 8. In a few exceptional cases the secondary accent Methegh remains to mark the original tone-syllable, after the principal accent has been thrown back, קָיִן לְבַעַר Num. 24 : 22, נִבְּל לְיִיץ Isa. 40 : 7, הִשְׁמַע עִבְּ Deut. 4 : 33.

2. The special emphasis given to the last word of a clause or section, and represented by what are called the



pause accents, § 36, 2, *a*, is sometimes rendered more distinct by a change of the accented syllable from the ultimate to the penult, e. g. אֲזַכִּיר, אֲזַכִּיר; אֲתֵּה, אֲתֵּה; עֲתֵּה, עֲתֵּה; כָּלִי, כָּלִי; or from the penult to the ultimate, particularly in the case of forms with Vav conversive of the future וְיִלְכֶּה, וְיִלְכֶּה; so וְיִנְגַּל, וְיִנְגַּל. The accent is in a few instances attracted to a short final syllable ending in a weak letter, which either loses its sound entirely, converting the syllable into a simple one, or requires considerable effort and energy of voice to make it distinctly heard, e. g. יִרְאָה Gen. 41 : 33 for יִרְאָה; so תִּרְאָה Zech. 9 : 5, Mic. 7 : 10, הִשָּׁע Ps. 39 : 14 for הִשָּׁע.

#### CONSECUTION OF ACCENTS IN PROSE.

§ 36. 1. The second use of the accents is to point out the relation of words to one another. The Disjunctives indicate a greater or less separation between the word on which they stand and the following one; the Conjunctives indicate a connection. The greatest separation of all is effected by Silluk, which is written under the last word of every verse, and is followed invariably by two dots vertically placed (:), called Sōph Pāsūk (סוף פסוק *end of the verse*). The next in power are Athnabh and S'gholta. When a verse was to be divided into two clauses, Athnabh was placed under the last word of the first clause, Silluk maintaining its position at the end of the verse. If it was to be divided into three clauses, which is the greatest number that any verse can have, the last word of the first clause receives S'gholta, the last word of the second Athnabh, and the last of all Silluk. Verses of one clause range from Gen. 26 : 6, containing three words, to such as Jer. 13 : 13 and 1 Chron. 28 : 1, containing more than twenty: the most common division is into two clauses, e. g. Gen. 1 : 1 : 1 הָאָרֶץ . . . אֲלֵהֶם; three clauses

are much less frequent, Gen. 1:7: בָּן לְרִקְיָה ... לְרִקְיָה 23:16, 24:30, 26:28.

a. In Job 1:8 S'gholta occurs in a verse of two clauses without A.n nahh, probably because the accentuation is conformed to that of Job 2:3.

2. Each of these clauses is capable of subdivision to whatever extent its length or character may seem to demand by the Disjunctives Zakeph Katon, Zakeph Gadhol, R'bhi<sup>a</sup>, Pazer, and T'lisha Gh'dhola, according to the number of sections to be made and the various degrees of their completeness. Thus, in Josh. 1:8 the clause of Athnahh is divided into five sections, רִמְדָּשׁ ... מַפִּידָּה ... לְיָהוֹה .. לְעִשְׂוֹת . בִּי, in 2 Kin. 1:6 into six, אֶלְיִי .. יְהוֹהָ .. בְּיִשְׂרָאֵל . שָׁלַח לְדָוִד ... עֲקָרָיו . The choice of the accent to govern a particular section depends not only upon its power, but likewise upon its rank, the more exalted officer standing in ordinary cases nearer the sovereign. Accordingly toward the beginning of a clause an inferior Disjunctive will be used, even though the separation is such as would require an accent of much higher power to indicate it in a more advanced portion of the same clause. These accents, moreover, have not a fixed value like the stops in other languages; their power is not absolute but relative, and varies endlessly with the circumstances of the case. Athnahh in Gen. 1:1 marks the greatest division in the verse, but that is not sufficient to require a comma. In the next verse Zakeph Katon is equal to a semicolon in the first clause and less than a comma in the second. In Gen. 27:16 the separation indicated by R'bhi<sup>a</sup> is wholly rhythmical.

a. Those accents which, as above described, mark the limits of clauses and sections, are denominated pause accents.

§ 37. In the sections thus created the accents are disposed relatively to the Disjunctive which marks its close. Each ruler has his servant and subordinate officer, whose



*a.* Accents of like forms are readily distinguishable in the table by the column in which they stand. Where perspicuity requires it the distinction will hereafter be made by appending their initial letters, thus: Kadhma <sup>כ</sup> Pashta <sup>פ</sup>, Mahpakh <sup>מ</sup>, Y'thibh <sup>י</sup>.

§ 38. *Explanation of the Table.*—The trains preceding the three principal accents are exhibited in the horizontal lines of the uppermost division; those of the ordinary dependent sections in the middle division, and those of rare occurrence at the bottom.

1. *Train of Silluk.*—If Silluk be immediately preceded by a Conjunctive, it will be Merka; if a Disjunctive precede it in the same section, with or without an intervening Merka, it will be Tiphhha, Gen. 1 : 1. If there be a Conjunctive before Tiphhha, it will be Merka, Gen. 1 : 1; if two Conjunctives, which occurs but fourteen times, they will be Merka Kh'phula and Darga, Gen. 27 : 25, Lev. 10 : 1, 2 Chron. 20 : 30. The next Disjunctive before Tiphhha, in the same section, will be T'bhir, Gen. 1 : 4. If T'bhir be preceded by one Conjunctive, it will be Darga, Gen. 1 : 12, or Merka, Gen. 1 : 26; if by two, the second will be Kadhma, 1 Sam. 15 : 33, or Munahh, Gen. 2 : 4; and if by three, the third will be T'lisha K'tanna, Gen. 2 : 19. The next Disjunctive before T'bhir, in the same section, will be Geresh, Gen. 26 : 11, 27 : 4, or G'rashayim, Ex. 23 : 4. If Geresh be preceded by one Conjunctive, it will be Kadhma, Gen. 24 : 7, or Munahh, Isa. 60 : 17; if by a second, it will be T'lisha K'tanna, Gen. 2 : 5, or Munahh with P'sik, Gen. 28 : 9; if by a third, it will be Munahh, 1 Sam. 14 : 34; if by a fourth, it will also be Munahh, Deut. 1 : 19.

*a.* The parentheses of the table contain alternate accents. Thus, Merka is substituted for Darga and for Mahpakh (before Pashta in the clause of Zakeph Katon) if no more than one vowel intervenes between the Conjunctive and the king which it precedes, e. g. Gen. 1 : 22, Gen. 1 : 24, 26; Gen. 5 : 17, Deut. 1 : 2, 35. Munahh is also regularly substituted for Kadhma, whenever the accent stands on the initial letter of the word, Gen. 25 : 8, Gen. 19 : 35; 1 Kin. 19 : 7, Deut. 1 : 28; Gen. 19 : 12

Eccl. 5 : 7. G'rashayim takes the place of Geresh provided the accent is on the ultimate and it is not preceded by Kadhma either on the same or the previous word, Ex. 16 : 23, 36 : 3. When two accents are included in a parenthesis the meaning is that if an additional accent is required, these two will take the place of the one before the parenthesis. P'sik has no separate place in the consecution, but is joined with the other accents to modify their power. It is constantly associated with the Disjunctive Shalshleth to add to its strength, and occasionally with the different Conjunctives to reduce their strength, but without disturbing the order of their consecution, e. g. with Merka Ex. 16 : 5, Munahh Gen. 46 : 2, Mahpakh Ex. 30 : 34, Kadhma Lev. 11 : 32, Darga Gen. 42 : 13, T'lisha K'tanna 1 Sam. 12 : 3.

2. *Train of Athnakh.*—If Athnakh be preceded by a Conjunctive, it will be Munahh, Gen. 1 : 1 ; if by a Disjunctive in its own section, it will be Tiphhha, Gen. 1 : 1. The accents which precede Tiphhha have already been mentioned in explaining the train of Silluk.

3. *Train of S'gholta.*—The first Conjunctive before S'gholta will be Munahh, Gen. 3 : 3 ; if there be two, the second will be Munahh, Lev. 8 : 31, or Merka, Gen. 3 : 14. The first Disjunctive in its section will be Zarka, Gen. 1 : 28 ; and if this be preceded by one Conjunctive, it will be Munahh, Gen. 1 : 7, or Merka, 1 Chron. 5 : 18 ; if by two, the second will be Kadhma, Gen. 30 : 16, 31 : 32 ; if by three, the second will be Munahh and the third Kadhma, Lev. 4 : 35. The next Disjunctive before Zarka will be Geresh, Gen. 24 : 7, or G'rashayim, Ex. 39 : 3. The accents preceding these have been explained in 1.

4. *Train of Zakeph Katon.*—The first Conjunctive before Zakeph Katon will be Munahh, Gen. 1 : 2, the second likewise Munahh, Gen. 27 : 45. The first Disjunctive will be Pashta, Gen. 1 : 2 ; or, if the proper place of the accent be the first letter of the word, Y'thibh, Gen. 1 : 11, 2 : 11. The first Conjunctive before Pashta will be Mahpakh, Gen. 1 : 9, or Merka, Gen. 1 : 2 ; the second, Kadhma, Gen. 39 : 19, or Munahh, Gen. 1 : 12 ; the third will be T'lisha K'tanna, Ezr. 3 : 11. The Disjunctive before Pashta will be

Geresh, Gen. 1 : 24, or G'rashayim, Gen. 1 : 11 ; the further consecution is explained in 1.

a. In some instances Pashta is found not in the train of Zakeph Katon, but seeming to govern an independent section, e. g. Ex. 29 : 20, Deut. 9 : 6, Josh. 10 : 11, 2 Sam. 14 : 7, 2 Chron. 18 : 23.

5. Zakeph Gadhol is mostly used instead of Zakeph Katon when no other accent precedes it in its own section, whether upon the same word or one before it : וְאֵלֶּיךָ Gen. 9 : 4 (in some editions), in which it is preceded by Munahh, is exceptional.

6. *Train of R'bhi<sup>a</sup>*.—The first Conjunctive before R'bhi<sup>a</sup> will be Munahh, Gen. 1 : 9 ; the second, Munahh commonly with P'sik, Gen. 2 : 5, or Darga, Gen. 6 : 15 ; the third, Munahh with P'sik, Gen. 7 : 23, 31 : 29, or Merka, Ex. 14 : 10. The Disjunctive before R'bhi<sup>a</sup> will be Geresh, Ex. 16 : 3, or G'rashayim, Deut. 1 : 11, which are preceded as in 1.

7. *Train of Pazer*.—Pazer may be preceded by one Munahh, 1 Sam. 14 : 34, by two, Ezek. 9 : 2, by three, 1 Sam. 14 : 34, or by four, Isa. 66 : 20.

8. *Train of T'lisha Gh'dhola*.—T'lisha Gh'dhola is the weakest of the Disjunctives which are ever set to rule independent sections. Its weakness is in fact such, that it is sometimes drawn into the section of a stronger Disjunctive ; thus, in Gen. 1 : 12, Lev. 4 : 7, 1 Sam. 17 : 51, Isa. 9 : 5, Neh. 5 : 18, it takes the place of T'lisha K'tanna among the antecedents of Pashta, standing between it and Geresh or G'rashayim ; in Gen. 13 : 1, 21 : 14, Deut. 26 : 12, it stands similarly between T'bhir and Geresh or G'rashayim. And in many cases, perhaps in most, when it rules a section of its own, this is a mere subsection, not so much a division of one of the principal clauses as a fragment broken off from one of the larger sections at a point where T'lisha K'tanna would have stood had the connection been sufficiently close



to require a Conjunctive, e. g. Gen. 19 : 2, 1 Kin. 20 : 28. That this is not always so appears, however, from examples like 2 Sam. 14 : 32, Gen. 7 : 7, Isa. 66 : 19, Jer. 39 : 5, and particularly Gen. 31 : 52, where **וְאִם-לֹא־תֵּן** corresponds to the preceding **וְאִם-לֹא־תֵּן**. T'lisha Gh'dhola may be preceded by one Munahh, Gen. 27 : 46, by two, Josh. 2 : 1, by three, or by four, 1 Kin. 2 : 5.

9. Shalshleth occurs but seven times, viz., Gen. 19 : 16, 24 : 12, 39 : 8, Lev. 8 : 23, Isa. 13 : 8, Am. 1 : 2, Ezr. 5 : 12, and in every instance stands upon the initial word of the verse, and is accompanied by P'sik. It has consequently no antecedents.

10. Karne Phara is only used sixteen times. Its section never contains less than three words: its immediate predecessor is always Yerahh ben Yomo, to which may be added one Munahh, Num. 35 : 5, Neh. 5 : 13, 13 : 5, 2 Chron. 24 : 5; two, 2 Kin. 10 : 5, Jer. 38 : 25, Est. 7 : 9, Neh. 1 : 6, 2 Chron. 35 : 7; three, Josh. 19 : 51, 2 Sam. 4 : 2, Jer. 13 : 13; four, 1 Chron. 28 : 1; or five, Ezek. 48 : 21.

§ 39. 1. The complete trains of the several accents contain one Disjunctive from each of the inferior orders, disposed in due succession of rank, with one Conjunctive immediately preceding the first class of Disjunctives, two Conjunctives preceding the second class, three the third class, four or more the fourth class. These trains are adapted to sections of different length and character by omitting such of the Conjunctives, and more rarely by repeating such of the Disjunctives, as the mutual relations of the words may seem to require, and breaking off the series as soon as every word in the section is supplied. Thus, while the general order of consecution is fixed and invariable, there is the utmost liberty and variety in particular cases.

*a.* In a very few instances the Conjunctives go beyond the number here assigned. Thus, Athnahh is preceded by two Munahhs in Ex. 3 : 4

and, according to some editions, in Isa. 48:11. T'bhîr is preceded by four Conjunctives, Josh. 10:11, 2 Chron. 22:11, Isa. 66:20; Pashîa by four, Ex. 5:8, 2 Kin. 5:1, and even by five, Josh. 19:51.

2. If a section consists of but a single word, this will receive the appropriate Disjunctive, the entire antecedent series of the table being then omitted as unnecessary; thus, Silluk וַיִּקְרָא Gen. 5:5; Athnabh וַיֵּאמֶר Gen. 24:34; Zakeph Katon וַיִּכְנֹּחַ Isa. 1:30; R'bhî<sup>a</sup> וְהַיּוֹמִים Gen. 7:19; Pazer וַיֵּאמֶר Gen. 22:2; T'lisha Gh'dhola וְכָן Gen. 19:8. This, as has been already said, is the regular length of the sections of Zakeph Gadhol and Shalsheleth; but those of S'gholta are never composed of less than two words, and those of Karne Phara never of less than three.

3. In sections of greater length there is a disposition towards a regular alternation of Disjunctives and Conjunctives upon successive words, e. g. Gen. 23:11 : , , , , , , Gen. 24:7 : , , , , , , , , and consequently though two or more Conjunctives may be allowed before a particular Disjunctive, only the first of these is in the majority of cases employed. The actual relations of words may, however, so interfere with this regularity as on the one hand to cause the intervening Conjunctives to be dropped entirely, e. g. Gen. 1:22 : , , , , , , 1 Chron. 15:18 : , , , , , , , , or, on the other, to introduce as many Conjunctives as the table will admit, e. g. Gen. 3:14 : , , , , , , , , . But if either of the three primary sections consist of but two words, the first must have a Disjunctive accent, however close its relation may be to the second, e. g. וַיֵּטֶע כְּרֵם Gen. 9:20, וַיִּפְקְחוּ עֵינֵיהֶם Gen. 3:5, וַיִּשְׁכְּבוּ טָרֶם Gen. 19:4.

<sup>a</sup>. In Gen. 24:15, where, however, editions differ, Silluk is in a section of two words immediately preceded by Merka.

<sup>b</sup>. Sometimes an excluded term of the series will take the place of the secondary accent Methagh, § 44. Tiphbha is thus five times written upon the same word with Silluk, e. g. Nun 15:21, and eleven times with

Athnahh, e. g. Num. 28:26. Munahh, Gen. 21:17, for which Kadhma is sometimes substituted, Gen. 18:21, often stands upon the same word with Zakeph Katon. Kadhma is also joined in this manner with Munahh, Lev. 10:12, Merka, Judg. 21:21, Neh. 12:44, Mahpakh, Lev. 25:46, and Geresh, Ex. 16:15, 21:22, 35. Mahpakh with Munahh, Lam. 4:9.

4. Occasionally a subordinate Disjunctive or its alternate is repeated in the same section with or without its antecedents. Thus, T'bhvir, Deut. 26:2 אֲנִי וְעַמִּי יִשְׂרָאֵל, so Deut. 30:20, 1 Sam. 20:21, 2 Kin. 17:36. Zarka, 2 Kin. 1:16 אֲנִי וְעַמִּי יִשְׂרָאֵל, so ver. 6, Gen. 42:21, Jer. 21:4, Neh. 2:12. Pashta, Gen. 24:14, 42, 48, 65; 1 Kin. 20:9. Pashta, Pashta and Y'thibh, 2 Kin. 10:30, Ezr. 7:25. Geresh and G'rashayim, Gen. 28:9.

a. There is a double accentuation of part of Gen. 35:22, and of the entire decalogue, both in Ex. 20:2-17, and Deut. 5:6-21, which involves a double vocalization in certain words, e. g. : פָּנָיִךְ Ex. 20:3, i. e. either : פָּנָיִךְ or פָּנֶיךָ. Single words also occur with alternative accents, e. g. with G'rashayim or Geresh and T'lisha Gh'dhola וְיָהּ Gen. 5:29, קָרָבָה Lev. 10:4, שָׁבִי 2 Kin. 17:13, וְלֹאֲלֵהָ Ezek. 48:10, זָעַר Zeph. 2:15.

## POETIC CONSECUTION.

§ 40. 1. The principle of the consecution is the same in the poetic as in the prosaic accents, although there is considerable diversity in the details. There is a like division of verses into clauses and sections ruled by a Disjunctive at the end, which imposes upon them its own special train of accents. The sections are fewer, however, and the trains shorter than in prose, on account of the greater brevity of the sentences in poetry for the most part. But this reduction is more than compensated by the new complexity arising from the latitude allowed in the choice of Conjunctives, which it seems impossible to reduce to fixed rules, and is probably to be referred to their use as musical notes for the

cantillation of the synagogue. It should be added, that the embarrassment arising from this inherent complexity of the subject is seriously aggravated by the numerous discrepancies in the different editions of the Bible, by which the true accentuation in the three poetical books is often involved in doubt and uncertainty.

*a.* In addition to availing himself of the researches of others, particularly of Nordheimer and Ewald in their discussions of this subject, the author has examined verse by verse the entire book of Proverbs and the first division of the Psalms (Ps. 1-41), as well as other selected Psalms and portions of Job. As the result, he confesses himself quite unable to disentangle the mystery; and as the only contribution he can make towards its solution he has concluded to present in detail, and in as convenient a form as possible, the facts observed, hoping that some future exploration may discover the principle of order, if any such principle there be, in this apparently inextricable confusion.

2. Verses may consist of one, two, or three clauses, distinguished by the three Disjunctives of the first class. If the verse contain but one clause, Silluk will be written upon the last word, Ps. 4 : 1 ; if it contain two clauses, the division will be made by Athnahh, Ps. 1 : 4, or by Merka-Mahpakh, Ps. 1 : 2. 3 : 3, upon the last word of the first clause ; if it contain three, the last word of the first will have Merka-Mahpakh, the last word of the second Athnahh, and the last word of the third Silluk, Ps. 1 : 1. Clauses may consist of a single section when no subdivision of them is necessary ; or they may consist of two or more sections, when the subdivision is effected by R'bhi<sup>a</sup> or Pazer, e. g. :  
 : , . . . . ' Ps. 18 : 51, : , . . . . ' Prov. 1 : 10, , . . . . ' Ps. 41 : 7, , . . . . ' Ps. 7 : 6, , . . . . ' Ps. 17 : 14.

§ 41. The order of the accents in the various sections is exhibited in the following table :

PRINCIPAL SECTIONS.	DISJUNCTIVES. CLASS I.	CONJUNCTIVES.	DISJUNCTIVES. CLASS II.	CONJUNCTIVES.
	⋮ 	$\begin{array}{c} \text{J} ( ) \text{⋮} ( ) \text{⋮} ( ) \left\{ \begin{array}{c} \text{⋮} \\ \text{⋮} \end{array} \right\} \text{⋮} \\ \text{OR } \text{J}_s \text{⋮} \left\{ \begin{array}{c} \text{⋮} \\ \text{⋮} \end{array} \right\} \text{⋮} \end{array}$	⋮	⋮ ( ) ⋮
	Λ	$\begin{array}{c} \left\{ \begin{array}{c} \text{J} \\ \text{⋮} \\ \text{⋮} \end{array} \right\} \text{⋮} \left\{ \begin{array}{c} \text{⋮} \\ \text{⋮} \end{array} \right\} \text{⋮} \left\{ \begin{array}{c} \text{J} \\ \text{⋮} \\ \text{⋮} \end{array} \right\} \\ \text{OR } \left[ \text{J}_s ( ) \text{⋮} \text{⋮} \text{⋮} \text{⋮} \right] \text{⋮} \text{⋮} \end{array}$	Λ in.	⋮ ⋮ $\left\{ \begin{array}{c} \text{J}_s \\ \text{⋮} \end{array} \right\} \text{⋮} \left\{ \begin{array}{c} \text{J}_s \\ \text{⋮} \end{array} \right\} \text{⋮} \left\{ \begin{array}{c} \text{J}_s \\ \text{⋮} \end{array} \right\}$
	⋮ ⋮	⋮ ⋮	⋮	⋮ ( ) ⋮ ( ) ⋮ ( ) ⋮ ⋮ ⋮ (J <sub>s</sub> ) ⋮
SUBORDINATE SECTIONS.			•	⋮ $\left\{ \begin{array}{c} \text{⋮} \\ \text{J}_s \\ \text{⋮} \end{array} \right\} \text{⋮} \left\{ \begin{array}{c} \text{⋮} \\ \text{J}_s \\ \text{⋮} \end{array} \right\} \text{⋮} \left\{ \begin{array}{c} \text{⋮} \\ \text{J}_s \\ \text{⋮} \end{array} \right\}$
			⋮	⋮ $\left\{ \begin{array}{c} \text{⋮} \\ \text{⋮} \end{array} \right\} \text{⋮} \left\{ \begin{array}{c} \text{⋮} \\ \text{⋮} \end{array} \right\} \text{⋮} \text{⋮} ( )$

*Explanation of the Table.*

a. *Train of Silluk*.—If Silluk is preceded by a single Conjunctive, it will be Munahh, Prov. 1:4, or Merka either alone as Prov. 1:2, or compounded with Zarka, Ps. 10:5, and P'sik, Ps. 10:3. If it be preceded by two Conjunctives, they will be ⋮ Ps. 5:5, ⋮ Ps. 10:6, ⋮ Prov. 12:1 (in some editions), ⋮ Prov. 25:26, ⋮ Ps. 18:7, ⋮ Ps. 36:1, or ⋮ Prov.

8:13. If it be preceded by three Conjunctives, they will be , , , Ps. 24:6  
 , , , Ps. 10:2 (or , , , Ps. 7:6), , , , Prov. 26:25 (or , , , Ps. 28:8 or , , ,  
 Prov. 29:13), , , , Ps. 4:8, , , , Prov. 3:27, , , , . If it be preceded by  
 four Conjunctives, they will be , , , , Ps. 39:2, , , , , Ps. 32:5, or  
 , , , , Ps. 3:3 (in some editions , , , , ). If it be preceded by five Con-  
 junctives, they will be , , , , , Job 32:6, 37:12 (in this latter example  
 some editions substitute a Makkeph for Merka).

If Silluk be preceded by a Disjunctive in its own section, it will be  
 R'bhi<sup>a</sup>-Geresh, Ps. 1:1, 5:3, 10. R'bhi<sup>a</sup>-Geresh may be preceded by one  
 Conjunctive, , , Ps. 5:4; by two, , , Ps. 8:2, or, , , Ps. 31:10, 19; by three,  
 , , , or, , , , Ps. 73:4.

There are occasional deviations from the Conjunctives of the table;  
 thus, R'bhi<sup>a</sup>-Geresh is in Ps. 34:8 preceded by , , , . In some of these  
 cases, however, editions differ in their notation of the accents. Thus, in  
 Ps. 5:7 some editions have , , , before Silluk, others , , , ; in Ps. 18:36,  
 Prov. 30:17, some have , , , others , , , ; in Ps. 20:2 some have , , , others  
 , , , ; in Prov. 24:8 some have , , , others , , , the two words being joined  
 by Makkeph. So, again, some editions have in Ps. 9:11 , , , before R'bhi<sup>a</sup>-  
 Geresh, in Ps. 18:44 , , , in Prov. 27:19 , , , in Prov. 21:17 , , , ; while  
 other editions do not depart in these passages from the order given in the  
 table. Similar discrepancies exist in the other sections likewise.

*b. Train of Athnahh.*—Athnahh may be preceded by one Conjunctive,  
 , , , Ps. 5:8 (or , , , Prov. 8:30, 34), , , , Ps. 5:3 (or , , , Ps. 35:21, , , , Ps. 69:2),  
 , , , Prov. 23:3, , , , Ps. 14:3, Prov. 6:3 (or , , , Prov. 16:10); by two, , , , Ps.  
 6:8 (or , , , Ps. 7:17), , , , Prov. 28:25, Ps. 5:2 (in some editions the  
 latter example has , , , , ), , , , Ps. 14:5, , , , Prov. 11:12, 14:21, , , , Ps.  
 37:1, , , , Prov. 8:21, , , , Ps. 25:16; by three, , , , , Prov. 24:21, , , , , Ps.  
 6:6 (or , , , , Ps. 9:10, or , , , , Ps. 16:10), , , , , Ps. 10:17, , , , , Prov.  
 8:13, , , , , Ps. 18:50, , , , , Ps. 10:13, , , , , Prov. 6:27, , , , , Ps. 72:3;  
 by four, , , , , , Prov. 3:12, , , , , , Prov. 24:16, , , , , , Ps. 34:7 , , , , Ps.  
 32:2 (in some editions), , , , , , Prov. 1:19, , , , , , Ps. 65:2.

If Athnahh be preceded by a Disjunctive in its own section, it will be  
 Tiphhha initial, Ps. 1:6, 26:4. Tiphhha initial may be preceded by one  
 Conjunctive, , , , Ps. 5:6; by two, , , , Ps. 9:19 (or , , , , Ps. 14:1, or , , , , Ps.  
 16:9), , , , , Ps. 32:11, , , , , Ps. 35:14, 15, , , , , Prov. 25:20; by three, , , , ,  
 Ps. 23:6, , , , , , Ps. 27:1, , , , , , Ps. 12:5 (or , , , , , , Prov. 27:14), , , , ,  
 Ps. 9:14.

*c. Train of Merka-Mahpakh.*—Merka-Mahpakh may be preceded by  
 one Conjunctive, which is almost always Yerahh ben Yomo, Ps. 1:1



though occasionally it is, in some editions at least, Merka, Ps. 15:5, 35:10 or Mahpakh, Ps. 24:8, 31:10. If it be preceded by a Disjunctive in its own section, Zarka will be employed, Ps. 1:1, Prov. 1:11.

Zarka may be preceded by one Conjunctive, Ps. 12:7 (or, Prov. 1:22), Ps. 6:3, Ps. 12:3, Ps. 31:12; by two, Prov. 30:15 (in some editions), Ps. 24:10 (or, Ps. 13:6), Ps. 21:10, Ps. 27:2 (or, Ps. 35:26), Ps. 7:10; by three, Ps. 29:9, Ps. 31:14, Ps. 10:14; or by four, Ps. 40:6.

d. *Train of R'bbi*.—R'bbi may be preceded by one Conjunctive, Ps. 5:1, Ps. 8:2 (or, Ps. 23:4, or, Ps. 6:7), Prov. 28:22, Ps. 22:25, Ps. 11:2 (or, Ps. 5:11); by two, Prov. 8:33, Ps. 28:7 (or, Ps. 18:3), Ps. 9:7, Ps. 11:4, Ps. 26:1, Ps. 27:6 (or, Ps. 5:9), Prov. 6:22, Ps. 18:1 (or, Ps. 7:7, or, Ps. 39:5), Job 16:10; or by three, Ps. 40:7, Ps. 41:7 (or, Ps. 39:6, or, Ps. 3:8, or, Ps. 41:14), Ps. 19:14 (or, Ps. 39:12), Ps. 40:11, Prov. 24:31.

e. *Train of Pazer*.—Pazer may be preceded by one Conjunctive, Ps. 89:20 (or, Prov. 30:8), Ps. 32:5 (or, Ps. 17:14); by two, Ps. 5:10, Prov. 7:23 (or, Ps. 28:5), Ps. 13:3 (or, Prov. 27:10), Ps. 90:4, Ps. 7:6, Ps. 39:13, Ps. 11:2, Ps. 5:12; or by three, Ps. 22:35, 23:4, Prov. 23:29 (where some editions have , ).

§ 42. The trains of these several accents are adjusted to sections of varying length by expedients similar to those employed with the prose accents, viz.: 1. Omitting the Conjunctives in whole or in part. 2. Repeating the Disjunctives, e. g. "Ps. 14:1, "Ps. 17:14, or their equivalents, e. g. Tiphhhha initial before "Ps. 7:10, before "Ps. 9:1; " before "Ps. 18:1, before "Ps. 22:15; " before Tiphhhha initial Ps. 16:17. 3. Writing two accents upon the same word, מִפְּעוּזֵי הַיָּהוּה Ps. 5:11, הוֹרֵרִי Ps. 27:11, נִרְאֵי Ps. 18:16. 4. Uniting two or more words by Makkeph, so that they require but a single accent. 5. Writing the different parts of a compound accent upon separate words; thus, Merka-Mahpakh אֲנִי אֶמְצֵל Ps. 6:3, Merka-Zarka כִּי הִמָּצָה Ps. 22:9, Mahpakh-Zarka כִּי בָּאָהּ Prov. 6:3.

a. Sometimes when two accents are written upon the same word one is the alternate of the other; thus, בָּצַע Prov. 1:19, may be either בָּצַע or בָּצַע according as the accent remains in its proper position in the ultimate, or is thrown back upon the penult in consequence of the next word being accented upon its initial syllable

# MAKKEPH.

§ 43. Makkeph (מִקֵּף *joining*) is a horizontal stroke by which two, three, or even four words may be united. אֶתְּחַלֵּץ Gen. 30:31, וְשִׁלְיָלָה Gen. 33:11, וְאֶתְּחַלֵּץ Gen. 12:20, 25:5, Ex. 20:11, עַל־כֵּן־בֵּרַךְ־פָּשַׁע Ex. 22:8, עַל־כֵּן־בֵּרַךְ־שָׁחַק Job 41:26. It belongs properly to the accentual system, words which are closely related being often connected in this manner in order to obviate the necessity of unduly multiplying Conjunctive accents. Thus, the first fifteen words of Ex. 22:8 are in this manner reduced to eight. Monosyllabic particles are frequently, and some almost constantly, linked with the succeeding or preceding word, of which they may be regarded as in a manner appendages; thus, אֵל, אֶל, אַח, אֵל, אֵל, אֵל, אֵל, אֵל, אֵל, אֵל, אֵל, אֵל, אֵל, אֵל, etc. Examples are not wanting, however, of longer words similarly united, e. g. שְׁלֹשָׁה־עָרִים Deut. 19:15, נֶפֶשׁ־הָאִלֹּהִי 1 Kin. 17:21, אָמַרְתִּיהֶנָּה Isa. 31:4. This use of Makkeph is not to be confounded with that of the hyphen in modern languages between the members of a compound, as *self-same*, *master-builder*. Words united by Makkeph are still as separate as ever in character and signification; but they are pronounced together and are accented as though they formed but one word. Hence, whatever number of words be thus joined, the last only will receive an accent. And, as a further consequence, if a word preceding Makkeph properly ends in a long mixed syllable, this will, by the loss of the accent, be shortened, אֶתְּחַלֵּץ אֶתְּחַלֵּץ, or failing this, will commonly receive the secondary accent Methegh, אֶתְּחַלֵּץ, שְׁמִי־יִשְׂרָאֵל.

a. Tsere remains before Makkeph in *בֵּן, נֵר, צֵד, צֵץ*; it sometimes remains and is sometimes shortened in *שֵׁם, שֵׁשׁ, שֵׁשׁ* e. g. Gen. 16:13 *שֵׁם-יְהוָה*, but ver. 15 *שֵׁם-בְּנוֹ*. It once remains according to some editions in *אֶת־* Job 41:26, a word which is three times written *אֶת* without Makkeph, Ps. 47:5 60:2, Prov. 3:12. Comp. §19. 2, a.

b. Makkeph is occasionally found in the middle of a long word, which has been erroneously divided into two, e. g. *רַפְּה־פָּה* Jer. 46:20, and perhaps *פָּקַח-קוֹחַ* Isa. 61:1. Sometimes words are thus divided without a Makkeph to unite the sundered parts, e. g. *כֵּן עָלִים* Lam. 4:3, *בְּחַר בְּתִיחֶם* 2 Chron. 34:6, and probably *אֶהְיֶה הָבִי* Hos. 4:18, *לְחַפֵּר פְּרוּחַ* Isa. 2:20. (See Dr. Alexander's Commentary on this passage.) The last two examples are plainly intended by the punctuators to be read as separate words. This might likewise be done in the preceding examples if they were pointed *בְּחַר בְּתִיחֶם* and *כֵּן עָלִים*.

### METHEGH.

§ 44. Methegh (*מֶתֶגֶח* *bridle*), a small perpendicular stroke under the initial letter of the syllable to which it belongs, is a secondary accent denoting a stress of voice inferior to the main accent. As this latter always has its place in Hebrew either upon the ultimate or the penult, distinctness was promoted and monotony relieved, especially in long words, by giving prominence to one or more of the antecedent syllables. There is a natural tendency to heighten the force of the accent by passing lightly over the immediately preceding syllable, this diminished force creating in its turn a new stress upon that next beyond it, and so on in alternate elevations and depressions to the beginning of the word. Agreeably to the principle just stated, Methegh regularly stands in polysyllables upon the second syllable before the accent, and again upon the fourth if the word have so many, e. g. *וּמַחֲתִיכֵלֹת, מִמֶּסְגֶּרֶתֵיהֶם, בְּתִיחֶם, יוֹצִיאֲנִי, רָאֵסָה, הָאֵלֶם*. And so upon two or more words connected by Makkeph, which are pronounced as one, e. g. *יִרְאֶה-לּוֹ* Gen. 22:8, *כִּרְאֵם-לָחֶם* 1 Sam. 21:7.

a. Sometimes, however, particularly when the nature of the syllables requires it, §32. 1, Methegh takes the place of the principal accent before

Maakkeph irrespective of the position of the accent upon the following word, הַשְׁאָר־לִּי Num. 21:35, מִלֶּךְ-הַבָּשָׁן Num. 21:33, מִלֶּךְ-בָּבֶל Jer. 34:1 וְכָל-שֵׂה-חֹמֹת Gen. 30:32, הָלֹא-יָדָה 1 Sam. 21:12, בִּיר־לִי Ex. 19:5.

b. It is to be observed that the position of Methegh is determined by that of the tone-syllable, not by that of the accental sign when these are not coincident, as frequently happens with prepositives and postpositives e. g. הַצִּירָה־יִי Deut. 4:26, הָיוּ-הָיִינוּ Josh. 22:27, where the tone falls on the penult, יִהְיוּ-קָרִים Jer. 26:21, where the tone is upon the ultimate.

§45. The secondary accent is liable to be shifted from its normal position for the following reasons, viz.:

1. If the syllable which should receive it is mixed, it may be given in preference to an antecedent simple syllable, e. g. וְאֶשְׁתַּמְרָה 2 Sam. 22:24, וַיִּמְחַדְתֶּם־הָאֵל Job 1:7, מִיִּתְחַתְּתֶנּוּ Ezek. 42:5, שְׁאֵל־הָאֵשׁ Gen. 43:7; or if none such precede, it may be omitted altogether, e. g. וַיִּמָּאֵס Jer. 33:24, אֶת-כָּל-הַמִּצְוָה 1 Kin. 21:1, הִיזָרְעָלִי Deut. 6:25.

2. It is always given to simple syllables when followed by a vocal Sh'va, whether simple or compound, or a vowel which has arisen from Sh'va, the slight pronunciation proper to the Sh'va or its derivative giving new prominence to the preceding vowel, e. g. וְהָאֵשׁ, וְהָיָה, וְאָמַרְי Gen. 30:38, וַיִּהְיֶה; sometimes to intermediate syllables, § 20. 2, e. g. סָבְלִי Isa. 9:17, 10:34, עֲמִידָה Obad. ver. 11, particularly after He interrogative or when Daghes-forte has been omitted as after the article, Vav conversive, and the preposition מִן, e. g. הַמִּשְׁלַח, הַתְּשֻׁלָּה, הַלֵּל, כְּנָרוֹת, הַלָּלוּ, הַתְּשֻׁלָּה, הַמִּשְׁלַח מִן, e. g. לְמִנְצָה, הַצִּפְרֵדִים, כְּנָרוֹת, הַלָּלוּ, הַתְּשֻׁלָּה, הַמִּשְׁלַח מִן, e. g. וְהָיָה; rarely and only as an exception to a mixed syllable standing in the first place before the principal accent, e. g. תִּדְשָׁא Gen. 1:11, הִבְתִּים Ex. 12:7, זֶחֶךְ 14:2.

a. It hence appears how Methegh comes to be of use in distinguishing the doubtful vowels, § 19, and to what extent it can be relied upon for this end. As it invariably accompanies the vowel of a simple syllable when followed by vocal Sh'va, it must always be found with *ā*, *ē*, and *ū* preceding Sh'va, inasmuch as this will necessarily be vocal. Initial *ū*, the unemphatic conjunction, is an exception, with which it is commonly not written, e. g. וַיִּנָּכַח Gen. 6:19, וַיִּלְלָה Gen. 31:4, though it is sometimes

e. g. וְלֹהֲבָרִיל Gen. 1:18, וְשִׁבָּה Judg. 5:12. The absence of Methegh except in the case just mentioned, is consequently conclusive evidence of the shortness of the vowel. As, however, short vowels in intermediate syllables, and in a few rare instances even in mixed syllables, may receive Methegh, the presence of this sign does not of itself determine the vowel to be long; the ultimate decision must in this case depend on other considerations.

3. When by the operation of the preceding rule Methegh comes to stand in the first place before the accent, another Methegh is nevertheless occasionally found in the second place, the two thus standing in immediate succession, e. g. בְּמִתְּחִלָּה Gen. 32:22, וַיַּעֲלֵי Gen. 45:25; and even three occur upon successive syllables, e. g. וַיִּמְצַעְמֶדָה Isa. 22:19. But commonly where there is more than one Methegh, their position relatively to each other is governed by the same rules as the position of Methegh generally with relation to the principal accent, e. g. וְהַשְׁבֵּתָהּ, לִישִׁיעָתָהּ, וְאֶחָדָהּ, מִתְּחִלָּה.

4. Methegh is sometimes written under a letter with Sh'va, e. g. שְׁלֹחֲנָא Job 1:11, 2:5, דְּעִיר־אֶפֶס Job 19:6, נִנְתָּקָה Ps. 2:3, כְּמִתְפַּלֵּחַ Jer. 49:18, בְּמַעַי Ruth 1:11.

a. A Methegh so situated is called *Gayā* (גַּיָּא *bellowing*) by Jewish grammarians, and, according to Elias Levita, it occurs eighty-four times, the number yielded by its name arithmetically reckoned. Methegh upon a short vowel before a compound Sh'va was called *Ma'rīkh* (מַאֲרִיךְ *prolonging*), with a short Hhirik it was called *Hhīrāk* (חִירָאק *gnashing*).

5. The place of Methegh is frequently supplied by an accent chosen agreeably to the laws of consecution, § 39. 3. *b.*, e. g. אֶנְחֻמָּם Isa. 66:13, לֹא־הִיָּהֶם Deut. 12:31, וַאֲסֻרִם Zech. 7:14, וְעִלִּיָּבָא Num. 10:23, וַיִּקְחֵהוּ Josh. 22:12.

a. The want of consistency or of uniformity, which may be occasionally observed, in regard to the insertion or omission of Methegh, e. g. שְׁאֲרָבָה Cant. 1:7, שְׁאֲרָבָה Cant. 3:1; שִׁים Cant. 6:5, שִׁים Lam. 4:9

עֲרֹבוֹת Num. 31:12, עֲרֹבוֹת Josh. 4:13, and the discrepancies between different manuscripts and editions, e. g. אֶלְכָּה or אֶלְכָּה Gen. 45:28, שְׁאוּזְמָרָה or שְׁאוּזְמָרָה Ps. 81:3, if not arising in the first instance from clerical errors, are probably to be attributed to the inferior importance of the sign itself, whose place might be presumed to be sufficiently determined even if not written.

## K'RI AND K'THIBH.

§ 46. Various notes extracted from the Masora (מסורה *tradition*), a collection of remarks upon the text, are found in the margin of the Hebrew Bible, which are explained in the glossary at the end of most editions. The most important of these are the various readings known as the K'rī (קְרִי *read*), and K'thibh (קְתִיב *written*). If in any instance traditional usage sanctioned a reading different from that which was written in the text or the K'thibh, the punctuators did not venture to alter the text itself for the sake of making the correction; they went no further than to connect with the letters of the text the vowels of the word to be substituted for it in reading or the K'ri, with a reference to the margin where the letters of the substitute might be found. Thus, with the word וַיֵּאמְרוּ Josh. 6:7 is connected the marginal note וַיֵּאמְרוּ קרי. The vowels here attached to the K'thibh belong not to it but to the unpointed word in the margin, which is accordingly וַיֵּאמְרוּ. The proper vowels for the pronunciation of the K'thibh are not written, but must be supplied from a knowledge of the form indicated by the letters, which in this case is וַיֵּאמְרוּ. Again, in ver. 9, תִּקְעוּ in the text refers to תִּקְעוּ ק in the margin; the K'ri is here תִּקְעוּ, and the K'thibh, whose vowels are left to be determined by the reader, תִּקְעוּ. Jer. 42:6 has אֶלְכָּה where the marginal note is אֶלְכָּה קרי; the K'ri is accordingly אֶלְכָּה, and the K'thibh אֶלְכָּה. In order to indicate that a given word was to be omitted in reading, it was left unpointed, and the



note *קרי ולא כתיב*, *written but not read*, placed in the margin, e. g. *חמש* Ezek. 48:16, *נא* 2 Kin. 5:18, *יירד* Jer. 51:3. If, on the other hand, a word was to be supplied, its vowels were inserted in the text and its letters placed in the margin, with the note *קרי ולא כתיב*, *read but not written*, e. g. *Judg.* 20:13 in the text *...*, and in the margin *בני*, to be read *בְּנֵי*; so *Jer.* 31:38 *בָּאִים*. In 1 Kin. 21:8 the first letter of *הַסְפָּרִים* is left unpointed as superfluous, and in *Job* 2:7 *עַד* is explained by the margin to stand for *נָעַד*: so *Jer.* 18:23 *יִהְיֶה לְיָהוּי*.

a. The number of these marginal readings differs in different editions. Elias Levita states that there are 848. Others have computed them to be 1,000; others still, 1,200.

§ 47. Sometimes a different reading from that of the text is suggested by the points alone without a marginal note being added in explanation, as when a particular word or orthography is regularly substituted for another of frequent occurrence. These cases are presumed to be so familiar to the reader as to require no other index of their existence than the presence of the appropriate vowels. Thus, the divine name *יהוה*, which the Jews had a superstitious dread of pronouncing, was and still is read by them as if it were *אֲדֹנָי* Lord, whose points it accordingly receives, *יְהוָה*, unless these two names stand in immediate connection, when, to avoid repetition, it is read *אֱלֹהִים* and pointed *יְהוָה* Gen. 15:2, Hab. 3:19. The antiquity of this superstition is attested by the *Kýrios* of the Septuagint, followed in the English as well as in other modern versions by the rendering LORD. The true sound of the name never having been noted, is now lost; the only clue that is left being its etymology and the form which it assumes in composition, § 62. 1, from which the conclusion has been variously drawn that it was *יְהוָה*, *יְהוֹה*, or *יְהוּה*. The common pronunciation Jehovah is manifestly founded upon the error of combining

the consonants of this word with the vowels of another and an entirely different one. There is, however, especially as it is uncertain whether *Yahve* or *Yah<sup>a</sup>va*, or either of these, was its original sound, no good reason for abandoning the pronunciation familiar to the Christian world and hallowed by the association of constant usage for the sake of adopting another which is, or is supposed to be, phonetically more exact, any more than we need be guilty of the pedantry of preferring *Yeshayahu* to Isaiah because it approaches more nearly to the original pronunciation of the prophet's name. Other standing K'ris, unnoted in the margin, are הִיא, the form of the pronoun of the third person feminine which is used throughout the Pentateuch; this is designed to be read הִיא, though the sound indicated by the letters is in all probability הִיא. So יִשְׁכָּר read יִשְׁכָּר, and יִרְשָׁלַם read יִרְשָׁלַם.

§ 48. In the absence of definite information respecting the origin and sources of these various readings, it is difficult to determine with absolute precision the weight to which they are respectively entitled. The current opinion of the ablest Hebraists, based upon a careful scrutiny of their internal character and the relation which ordinarily appears to subsist between them, is that while the K'ri may perhaps, in a few cases, correct errors in the K'thibh, and so restore the original reading, it is in the great majority of instances an explanatory gloss rather than an emendation. With the rare exceptions already suggested, the K'thibh is esteemed the true reading, the object of the K'ri being to remove orthographical anomalies, secure grammatical uniformity, substitute usual for unusual, prevailing for obsolete words and forms, and occasionally to introduce euphemistic expressions. While the K'ri is probably not to be esteemed the original reading, therefore, it deserves attention as the grammatical or exegetical comment of a steadfast tradition.

## ACCURACY OF THE POINTS.

§ 49. 1. All the Masoretic additions to the text designed to facilitate its reading have now been considered. The correctness of the pronunciation, which they yield, is vouched for not only by the esteem in which they are universally held by the Jews, but by the scrupulous minuteness of the system, its consistency with itself and with the vowel-letters of the text, its affinity with and yet independence of the vocalization of the kindred languages the Arabic and Syriac, and the veneration for the already established text which evidently characterized its authors, since they did not venture to change the text even in the slightest particular.

2. The only additional information which has come down to us respecting the true sound of Hebrew words, is furnished by the mode of writing proper names in the Septuagint version, and the few Hebrew words preserved by ancient authors, particularly Origen and Jerome. These have been subjected to an elaborate comparison with the Masoretic punctuation, and the result has been to establish their substantial agreement in the main, with, however, not a few remarkable points of divergence. In relation to this subject it should be observed, that the Hebrew pronunciation of the Seventy is inferred entirely from their mode of spelling proper names, not from words in living use in the language. The chances of inaccuracy, on the part of the translators, are here peculiarly great. Many names were not familiar and were of rare occurrence; and as no system of vowel notation then existed, they were left entirely to their independent knowledge of the sound of each individual word. These words were written by them in a foreign alphabet, whose sounds did not coincide precisely with those of the Hebrew, and in which the proper equivalents varied somewhat according to their combinations. The true sound was also de-

parted from sometimes, because the laws of Greek euphony forbade its exact reproduction. The negligence with which they are chargeable elsewhere was also probably aggravated here, and in fact there are many instances in which they not merely deviate from the vowels but transpose or change the letters. Leaving out of view, therefore, such incidental discrepancies as are to be accounted for in the ways now suggested, a thorough and extended examination of the subject reveals, with all the general agreement, a number of regular and systematic deviations.

*a.* These are thus stated by Ewald, Lehrbuch, p. 116. (1.) An *ē* or *ī* derived from *ā* is written *ā*, as *תָּרָח* *Θαρα*, *בָּלָעַם* *Βαλααμ*, *גָּבְעוֹן* *Γαβαων*, *מָרְדֵּךְ* *Μαρδαμ*; and on the other hand, *a* is sometimes written *ē*, *אֶחָדִים* *Ολιβεμα*, *קֶנֶז* *Κενεζ*, *זֶר* *Γεθ*, especially before *ח*, as *קָרַח* *Kope*, *זָרַח* *Zape*. (2.) *ē* is written for *ī* and *ō* for *ū*, *כֶּתִים* *Χετταιοι*, *גֵּרְחֵם* *Γεεννα*, *גִּדְעוֹן* *Γεδεων*, *מִצְרַיִם* *Μεσραιμ*, *אֲחִיזַר* *Οχοζαθ*, *עֲזִיָּה* *Οζια*. (3.) for the diphthongal *ē* and *ō* their constituents *ai* and *au* are substituted, *כַּיִנָּן* *Kaivan*, *נָבִי* *Naβav*. (4.) The vowel letters are softened into their homogeneous vowels *וִיכָרָא* *ουικρα*, *וִירְדֵּבֵר* *ουιδαβηρ*. (5.) Vocal *Sh'va* is written as a full vowel, commonly *a*, or if an *o* follow, *o*, *צָבָאוֹת* *Σαβαωθ*, *רַעֲיָאֵל* *Ραγουηλ*, *פְּרוּבִים* *Χερουβιμ*, *סֹדֵם* *Σοδομα*; the final vowel of Segholates is also written *ō* if *o* precedes, *מִלֹּךְ* *Μολοχ*, *עֲמֹר* *γομορ*.

3. The regularity of these deviations seems to be best accounted for by the assumption that the pronunciation represented in the Septuagint is that which prevailed among the Jews in Egypt, which would naturally be less pure than that of Palestine represented in the vowel points, and which, moreover, betrays in the particulars recited above a strong leaning to Aramæan forms and sounds. Accordingly the view now commonly entertained is that the vowel notation of the Masorites is correct, at least in all essential particulars, and that it is properly to be put at the basis of all investigations into the phenomena of the language.

## ORTHOGRAPHIC CHANGES.

§ 50. The signs thus far described represent all the sounds of the Hebrew language. Its stock of words is formed by combining these in various significant ways. The laws of such combinations, and especially the mutations to which they are subject, or which they occasion, next demand attention. When a particular idea has been attached to a certain combination of sounds, its different modifications may naturally be expressed by slightly varying those sounds. This may take place,

1. By the substitution of one letter for another of like character, and for the most part of the same organ, e. g.:

הָיָה *to be, exist*, חָיָה *to live*; נָבַע *to pour forth*, נָבֵא the same idea applied to words, *to prophesy*; עָנַף *to encircle the neck with an ornament*, חָנַף *to strangle*, אָנַח applied to sounds uttered in strangulation, *to groan*; רָגַל *to go about as a spy*, רָכַל *to go about as a merchant*; פָּנֵס *to collect*, חָנַל *treasures*; גָּבִיעַ *a cup*, קֹבֵעַ or קֹבֵעַ *a helmet (of similar shape)*; רַךְ *tender, delicate*, רָק *thin*; חָסֵן *to make straight*, חָסַן *to straighten the beam of the balance, to weigh*; בְּכוֹר *first born*, בְּכוֹרִי *first ripe*, בֹּקֵר the first portion of the day, *the morning*; חָלָה *to suspend*, חָלָה applied to a bucket, *to let down*; חָטַר *to cut*, חָטַר *to reap*; זָהָב *gold*, צָהָב *yellow*; טָמַן *to conceal*, שָׁטַן and צָטַן *to hide away as treasures*, סָפַן *to cover with boards*; נָחַץ *to destroy by tearing down*, נָחַץ *to destroy by uprooting*; טָבַח *to slay*, פָּרַח *to break up, flee*, חָצַב *to break out, blossom*, פָּרַק *to break in pieces*; חָצַב *to cut off*, חָצַב *to hew stone*, חָטַב *to cut wood*; פָּחַר *to surround*, עָטַר *to encircle the head with a crown*; נָחַץ *to pour out*, נָסַף *to pour in libation or in casting metals*; צָהָר *to shine*, טָהָר *to be pure*; חָרַח *to engrave*, חָרַשׁ *to plough*; בָּחַן *to prove*, בָּחַר *to approve, choose*; שָׁתָה *to drink*, its causative הִשְׁתָּה *to break through*, חָקַר *to investigate*; נָצַב *to place*, its reflexive הִתְנַצֵּב.

2. By the transposition of letters, e. g.:

חָרַץ *to deal violently*, פָּצַר *to urge*; קָצַר *to cut with the sickle, reap*, חָרַץ *to cut with the teeth, bite*; נָשָׂה *to blow*, נָפֶשׁ *breath*; פָּנֵס *to collect*, נָכַס *riches*, מִסְכָּנוֹת *storehouses*.

3. By the addition of a letter:

Thus, from the letters צַר, in which inheres the idea of compression, are formed צָרַר *to bind*, צָוַר *to press together*, אָצַר *to heap up*, רָצַר *to be*

straitened, נָצַר to guard, besiege, עָצַר to restrain, חָצַר an enclosure, from נָז are formed גָּזַר to cut, גָּזַז to cut off, גָּזַז to cut loose, go away, גָּזַז to shear גָּזַל to plunder, גָּזִיר hewn stone; פָּרַשׁ to unfold, make distinct, פָּרַשׁוּ to spread out; כָּרֶם a vineyard, בָּרְמֶל a garden.

§ 51. Such literal changes as those just recited not only serve to express new shades of meaning, but even where the meaning remains precisely the same, they may represent diversities of other sorts. Thus, the distinction may be,

1. In point of currency or style: One form of the word being in more common and familiar use, the other more rare and savoring, perhaps, of the elevated or poetic style, e. g.:

נָצַר to guard, נָטַר poetic; בְּרוֹשׁ cypress, בְּרוֹחַ once in poetry; סָגַר to shut, rarely סָכַר; סִבְרָה storm, שִׁבְרָה rare and poetic; סָכַף to cover, once שָׁכַף: דָּעָה to be quenched, once דָּעַב to abhor, once חָאָב; סָבַל to be foolish, once בָּסַל; עֲוִילָה iniquity, once עֲוִילָה.

2. Of antiquity: The pronunciation of a word or its form may undergo changes in the lapse of time. Of the few instances of this sort, which our imperfect data enable us to fix upon with some measure of confidence, the following may be taken as specimens, e. g.:

To laugh in the Pentateuch צָחַק, in other books (Judg. 16:25 excepted) שָׂחַק; to cry out in the Pentateuch צָעַק, only once (Ex. 2:23) זָעַק which is the more frequent form in other books; בָּשָׂב, בָּשָׂבָה a lamb, occur in the Pentateuch interchangeably with בָּשָׂה, בָּשָׂהָה, which are the only forms found in other books; a sceptre שִׁבְטָה, but in the book of Esther שִׁבְטָה; Damascus דָּמָשְׁקָה, in Chronicles דָּמָשְׁקָה; how 1 Chron. 13:12, Dan. 10:17 הִיאָה, in earlier books הִיאָה.

3. Of Dialect: The same word may come to be pronounced differently by those who speak distinct though related languages. Thus, the Aramæan dialects, the Chaldee and Syriac, in very many words regularly substitute א for the Hebrew final ה, and the corresponding linguals for the Hebrew sibilants, א being sometimes still further weakened by the loss even of the lingual sound to that of the guttural ע, e. g.:



Heb. *הָצַד* to wander, Chald. *טַצַּא*, Syr. *هَظَا*; Heb. *זָהָב* gold, Chald. *הַהַב*, Syr. *هَظَب*; Heb. *צוּר* a rock, Chald. *טור*, Syr. *هَظُور*; Heb. *שְׁלֹשׁ* three, Chald. *הַלָּת*, Syr. *مَلَا*, Arab. *ثَلَاث*; Heb. *אֶרֶץ* the earth, Arab. *أَرْض*, Chald. *אַרַּע*, Syr. *أَرْبَا*. Other consonant changes: Heb. *בֵּן* a son, Arab. *ابْن*, Chald. *בַּר*, Syr. *בַּ*; Heb. *קָטַל* to kill, Arab. *قَتَلَ*; Heb. *הַקֶּטֶל*, Syr. *هَمِط*; Heb. *כִּסֵּא* a throne, Chald. *כִּי־סִי*, Syr. *هَمْسَا*, Arab. *كُرسِي*; Heb. *חֵלֶקֶת* a field, Chald. *חַקְלָא*, Syr. *سَمْلَا*, Eth. *፩፱፩*.

4. Of simple euphony: An alternate form of a word may be produced to facilitate its pronunciation or make its sound more pleasing, e. g.:

*אֶרְבֶּנֶן* purple; *שָׂטָן* to hate; *לְשָׁכָה* chamber, *עָכָר* Achan; *נְבוּכַדְנֶצַּר* Nebuchadnezzar; *הָאֵג* Doeg; *אֶלְמוּגִים*, *אֶלְמוּגִים* almug or algum trees; *מַלְחָמוֹת* teeth.

a. Mere varieties of orthography must not be mistaken for consonantal changes, e. g. *לֹא* occasionally for *לוֹ* and *vice versa*, probably *שִׁבְלֵיהֶם* for *סִבְלֵיהֶם*, and such permutations of gutturals as abound in the manuscripts of the Samaritans, who, making no distinction in the sounds of these letters, perpetually confounded them in writing, Gesen. Sam. Pent. p. 52. A like faulty pronunciation has been attributed to the Galileans, to which there is a probable allusion in Matt. 26:73. Buxtorf Lex. Chald. p. 434.

§ 52. The changes thus far described result in the production of distinct words, and belong to the domain of the lexicon rather than of the grammar. The lexicographer regards such words as cognate, and traces them back to their common source; but, in the view of the grammarian, they are totally distinct. The mutations with which the latter concerns himself are such as take place in the direct derivation and inflection of words. These are altogether euphonic, are more restricted in their character, and take place within far narrower limits, than those heretofore considered. When words are subjected to grammatical changes their sounds are brought into new connections, attended, it may be, with

a difficulty of utterance which demands some measure of relief, or they pass readily and naturally into other sounds, which are easier of pronunciation or more agreeable to the ear. The mutations thus induced are of three sorts, viz.: Consonant Changes, the Conversion of Consonants into Vowels, and Vowel Changes. These will require to be considered separately.

### CONSONANT CHANGES.

§ 53. The first class of changes embraces those which affect the consonants. These mostly arise from the concurrence of two consonants, creating a difficulty in the pronunciation or yielding a sound displeasing to the ear. This may take place either at the beginning or the close of a syllable. Syllables in Hebrew may, and often do, begin with two consonants, § 18. 1; but the necessity of this is avoided in certain cases by the following expedients:

1. In the beginning of words the weak letter ה is sometimes prefixed with a short vowel, thus creating a new initial syllable to which the first consonant may be transferred.

a. The only instances of this are afforded by the second and seventh conjugations of verbs, the Niphal and Hithpael, e. g. הִקְטִיל = הִקְטִיל for נִקְטִיל; הִתְקַטֵּל probably for תִּתְקַטֵּל § 82. 5. b. In אֶהְיֶה Ezek. 14:3 א is prefixed instead of ה. Prosthesis is more common in the domain of the lexicon, where א is always the letter used, e. g. זְרוֹעַ, אֶזְרוֹעַ arm; מָחָל, אֶמָחֵל yesterday. A prefixed א is even occasionally employed to soften the pronunciation without the necessity stated above, e. g. אֶבְשָׁה אֶבְשָׁה, אֶבְשָׁה אֶבְשָׁה. So in Chaldee אֶבְשָׁה blood, Heb. בָּשָׂה; אֶבְשָׁה garden, Heb. גַּן. In Arabic the concurrence of two consonants at the beginning of a word is regularly obviated by prefixing ا. Comp. Greek χῆς, ἐχῆς.

2. The first of the concurrent consonants, if it has a comparatively feeble sound, is sometimes dropped.





first or the second member of the reduplication to a liquid  $\aleph$  or  $\beth$ , e. g.  $\aleph\aleph\aleph$  for  $\aleph\aleph\aleph$ ,  $\aleph\aleph\aleph$  for  $\aleph\aleph\aleph$  Isa. 23 : 11 for  $\aleph\aleph\aleph$ ,  $\aleph\aleph\aleph$  Job 18 : 2 in the judgment of some for  $\aleph\aleph\aleph$  *ends*, though others make the  $\beth$  a radical, and give the word the sense of *snares*. The conjecture that  $\aleph\aleph\aleph$  Ps. 64 : 7, Lam. 3 : 22 is for  $\aleph\aleph\aleph$  is unnecessary and unwarranted.

4. When  $\aleph$  of the Hithpael of verbs would stand before a sibilant, it is transposed with  $\beth$  and  $\beth$ , and with  $\beth$  it is in addition changed to  $\beth$ . Thus,  $\aleph\aleph\aleph$  for  $\aleph\aleph\aleph$ ,  $\aleph\aleph\aleph$  for  $\aleph\aleph\aleph$ ,  $\aleph\aleph\aleph$  for  $\aleph\aleph\aleph$ .

a. In  $\aleph\aleph\aleph$  Jer. 49 : 3 the transposition does not take place in consequence of the number of similar letters which would thus be brought into proximity. In the cognate languages  $\aleph$  is likewise transposed with  $\beth$  and changed to  $\beth$ : thus, Chald.  $\aleph\aleph\aleph$  for  $\aleph\aleph\aleph$ ; so, also, in Syriac and Arabic. The only example of a Hebrew verb whose first letter is  $\beth$  appearing in this conjugation is  $\aleph\aleph\aleph$  Isa. 1 : 16, where  $\aleph$  is assimilated agreeably to 2. Compare with these transpositions the frequent Doric change of  $\zeta$  ( $=\delta\sigma$ ) into  $\sigma\delta$ , as  $\sigma\upsilon\lambda\sigma\delta\omega$  for  $\sigma\upsilon\lambda\zeta\omega$ .

§ 55. The occurrence of a consonant at the end of a word may, inasmuch as the succeeding word must necessarily begin with one, be regarded as an additional case of the concurrence of consonants. As the contact is less close, however, than when they meet in the same word, it is less fruitful of changes than in the cases already considered.

1. There are three instances in which it has been doubtfully conjectured that a final  $\beth$  has been assimilated to a following initial  $\beth$ ; viz.  $\aleph\aleph\aleph$  Isa. 35 : 1 presumed to be for  $\aleph\aleph\aleph$ ;  $\aleph\aleph\aleph$  Num. 3 : 49 for  $\aleph\aleph\aleph$  Ex. 21 : 30, Ps. 49 : 9;  $\aleph\aleph\aleph$  Gen. 28 : 12.

a. Final consonants are in Sanskrit perpetually modified by the initial letter of the following word. But it is by no means clear that this is so in Hebrew, even in the examples alleged, as the forms admit of a different explanation. See in regard to the first passage, Dr. Alexander's Commentary.

2. A few cases occur of the rejection of a letter, chiefly **y** and **n**, from the end of a word.

a. ך of the verbal endings וך and יך. is almost always dropped, being only retained as an archaic or emphatic form, and chiefly at the end of a clause, e. g. ירדכו Deut. 8 : 16, but mostly ירדכו; תרבוך Gen. 32 : 20, commonly תרבוך; תגשך Ruth 3 : 4, commonly תגשך. So, too, in some proper nouns, מנחך Zech. 12 : 11, מנחך Josh. 12 : 21; שילך, whose original ך is shown in the derivative שילך and is perpetuated in the modern name *Seilan*.

b. In like manner **מ** is rejected from the dual and plural terminations of nouns upon their entering into the close connection of the construct state with the following word, **אֲזַר** from **אֲזָרִים**, **בְּתָר** from **בְּתָרִים**.

c. If the feminine endings הַ and הָ have, as is probable, a common origin, this may be best explained by the assumption that ה is in many cases rejected from the termination, leaving only the vowel, though it is always retained when any addition is made to the word: thus, the construct state חֲכָמָה, absolute חִכְמָה, but with a suffix חֲכָמָתִי קָטָלָהּ (comp. אֲזַלְתָּ Deut. 32: 36), קָטַלְתִּי. It is to be observed here, that this phenomenon does not establish the possibility of an interchange between the consonants ה and ח, because ה in this case represents not *h* but the vowel *a*.

§ 56. A few other changes remain to be mentioned which are due to special causes.

1. Nun is often inserted in certain forms of verbal suffixes to prevent the hiatus between two vowels, **יַעֲבֹדְהוּ** Jer. 5:22, or § 53. 3. *a.* **יַעֲבֹדְנִי** Isa. 33:21 for **יַעֲבֹדְהוּ**, **אֶרְוֶמְנֶהוּ** Ex. 15:2 for **אֶרְוֶמְהוּ**. Comp. Gr. *άνόσιος* and English indefinite article *an*.

2. Vav at the beginning of words is changed to ו, e. g. וְקָטַל for קָטַל, וְעָרַב for עָרַב. The only exceptions are the four words וְיָ, וְחָ Prov. 21 : 8, וְנָךְ Gen. 11 : 30, וְנָךְ 2 Sam. 6 : 23 (K'ri), and the prefixes Vav Conjunctive and Vav Conversive.

3. Vav, though capable of being reduplicated, e. g. **וָוֶר** is in most instances relieved from this necessity by the substitution of **י**, or by doubling the following letter in its stead, e. g. **וָיָיִם** or **וָקָקִים** for **וָקָיִם**.



a. In one instance after such a change of ו to י, a following י suffers the contrary change to ו to prevent the triple recurrence of the same letter, אַרְיֵקָה Isa. 6:9 for אַרְיִקָה.

4. Yodh before the plural termination ים is in a few cases changed to ׀ to prevent the conjunction of like sounds, חֲלִיָּאִים Hos. 11:7 for חֲלִיִּים Josh. 10:26; צְבָאִים Hos. 11:8 for צְבִיִּים Gen. 10:19; דִּדְרֵי from דִּדְרָאִים; (also צִבְאֹת) for צְבִיִּים; בְּלוֹאִי Jer. 38:12 for בְּלוֹי (or as some read, בְּלוֹיִי) ver. 11.

a. In like manner ו is changed to ׀ before וה in the word נָאוֹה for נִוֹה from נָוָה; it is consequently unnecessary to assume, as Gesenius does, a singular נָוָה which never occurs.

### CHANGE OF CONSONANTS TO VOWELS.

§ 57. The second class of changes is the conversion of consonants into vowels, or the substitution of the latter for the former. This occurs,

1. Occasionally in reduplicated syllables or letters, בִּדְבָב for בִּבְבָב; טַטְטֹת for טֹטְטֹת; בְּבֶל for בִּבְבֶל Gen. 11:9; צִלְחֹת 2 Chron. 35:13 from צִלְחַת Prov. 19:24.

2. Much more frequently with the quiescents.

(1) A prefixed ׀ is softened to its homogeneous vowel ū before other labials or vowelless letters, e. g. וּדְבָר, וּבִירָה; the softening of an initial י to ī only occurs in אִישִׁי 1 Chron. 2:13 for יִשִׁי ver. 12, אִשׁ 2 Sam. 14:19, Mic. 6:10 for יִשׁ.

(2) Medial or final quiescents without vowels of their own often lose their sound in that of a preceding vowel. This is invariably the case with ו and י following their homogeneous vowels, e. g. הַיְוֵד for הַיֹּד § 59, בִּיהוּדָה for בִּיהוּדָה, unless they are doubled, as מִישְׁלִי, אֲוָה, and occasionally even

then, e. g. מִיָּמִי for מִיָּמִי. Final ם always, and medial ם frequently, gives up its consonant sound after any vowel whatever, e. g. מִצָּא, מִצָּא, מִצָּא for מִצָּא.

a. Medial ם regularly loses its consonantal power in the future Kal of Pe Aleph verbs, e. g. יֵאָכֵל; in יֵאָמֵר preceded by ל, thus יֵאָמֵר; in יֵאָלְהִים, and certain forms of יֵאָדֹן preceded by the prefixes ב, כ, ל, thus, יֵאָלְהִים, יֵאָדֹן, but יֵאָלְהִים, יֵאָדֹן, יֵאָלְהִים, יֵאָדֹן. The following examples are of a more individual character, e. g. יֵאָדֹן for יֵאָדֹן, 1 Kin. 11:39 for יֵאָדֹן Num. 11:4, יֵאָדֹן Jer. 40:1, יֵאָדֹן Isa. 14:23. In a few cases this has led to a change of orthography, the ם which is no longer heard being dropped, or another vowel letter substituted for it. e. g. יֵאָכֵל Ezek. 42:5, and יֵאָכֵל Hos. 11:4 from יֵאָכֵל Job 8:8 for יֵאָכֵל, רֵאָשׁ Deut. 32:32 for רֵאָשׁ, and the examples cited § 53. 2, a.

b. The consonant ה never loses its sound in that of a preceding vowel like the rest of the quiescents. The letter ה is often used to denote a vowel, but if in any word it properly expresses a consonant this is never converted into a vowel, or *vice versa*. The exceptions are apparent not real, as in the frequent abbreviation of the ending יְהִי in proper names to יְהִי, thus יְהִי, יְהִי. The change here does not consist in the rejection of the vowel ו and the softening of the consonant ה, but the syllable ה is dropped, whereupon final Kamets is written by its appropriate vowel letter, § 11. 1, a, just as מִיָּכֶה after the rejection of ה becomes מִיָּכֶה. So in those rare cases in which ה is substituted for the suffix ה, e. g. שְׂפָה Lev. 13:4 for שְׂפָה. The proper name פְּרָחַל Num. 34:28 is derived not from פְּרָחַל but פְּרָחַל, a root of kindred meaning, of whose existence, though otherwise unattested, this word is itself a sufficient voucher.

(3) Medial ם often gives its vowel to a preceding vowelless letter and rests in its sound; י occasionally does the same with a homogeneous vowel, when preceded by a vowelless prefix.

a. Thus, ם: רֵאָשִׁים for רֵאָשִׁים, חֲטָאִת for חֲטָאִת Ezek. 25:6 from שָׁאט ver. 15; נִשְׁוֹא Ps. 139:20 for נִשְׁוֹא, so נִשְׁוֹא Jer. 10:5; רֵאָבֹנִי from רֵאָבֹנִי, בּוֹדָאִם Neh. 6:8 for בּוֹדָאִם, Isa. 51:20, דָּאִי Deut. 14:5; וְאֵשֶׁר 1 Sam. 14:33 for וְאֵשֶׁר, Isa. 10:13 for וְאֵשֶׁר, e. g. מִלְּאֵכָה Zech. 11:5 for מִלְּאֵכָה; this even occurs after mixed syllables, e. g. מִלְּאֵכָה for מִלְּאֵכָה; רֵאָבֹנִי for רֵאָבֹנִי, particularly in proper nouns בְּרֵחֶדֶן: י, So, יֵרֵאָלֵל for יֵרֵאָלֵל, Eccles. 2:13 for יֵרֵאָלֵל; יֵרֵאָלֵל Jer. 25:36 for יֵרֵאָלֵל; יֵרֵאָלֵל Prov. 30:17 for יֵרֵאָלֵל. There is no instance of this with י, on the contrary, קָצַח Cant. 5:2, 12.

(4) At the end of words ו and י, when without a vowel of their own and preceded by a vowelless letter, invariably

quiesce in their homogeneous vowels, ו in an unaccented *ū*, י in *ī*, which draws the accent upon itself and frequently causes the dissolution of a previous syllable and the rejection of its vowel, בָּרוּךְ for בְּרוּךְ, יִשְׁתַּחֲוֶה for יִשְׁתַּחֲוֶה; יָהִי for יִהְיֶה, פָּרִי for פְּרִי, דָּמִי for דְּמִי.

(5) When preceded or accompanied by heterogeneous vowels, ו and י are sometimes dropped, or if the vowel be *a*, they not unfrequently combine with it, forming the diphthongal *o* and *e*, § 62. 1, e. g. הוֹצֵא for הוֹצֵא, גָּלִי for גָּלִי, גָּלִי for גָּלִי, קָם for קָם, הָקִים for הָקִים, מָה for מָה; הוֹשִׁיב for הוֹשִׁיב, נָדַשׁ for נָדַשׁ, מוֹת construct state of מוֹת, בָּרַח for בָּרַח, הוֹצֵא for הוֹצֵא.

*a.* Vav rarely remains with a heterogeneous vowel unless accompanied by weak letters, by contrast with which it becomes comparatively strong e. g. הוֹה, עָוָר, רָוָה.

### VOWEL CHANGES.

§ 58. 1. The third class of changes embraces those which take place in the vowels. The primary office of the vowels is to aid in pronouncing the consonants, to which consequently they are quite subordinate, merely occupying, so to speak, the interstices between them. Their number and variety being greater, however, than is demanded for this single purpose, they have besides to a certain extent an independent value and meaning of their own in the constitution of words. (1) Changes of vowels, while they cannot like a difference of consonants create distinct verbal roots, are yet fruitful of those minor modifications of which etymology takes cognizance, such as the formation of derivatives and grammatical inflexions, e. g. גָּדַל *to be great*, גְּדֻלָּה *greatness*, גָּדוֹל *great*; קָטַל *he killed*, קָטַל *to kill*, קָטַל *kill thou*, קָטַל *killing*, קָטַל *killed*; סוּס *a horse*, סוּסָה *a mare*. (2) They may indicate differences in the forms of words which have

arisen in the lapse of time; לָעַר in the Pentateuch means indifferently *girl* or *boy*, in later books *girl* is בְּעֵרָה; הִיא in the Pentateuch *he* or *she*, in other books *she* is always הִיא; the form of the demonstrative הַזֶּה is found only in Genesis, הֵזֶה in writers after the time of Moses, הֶזֶה in Ezekiel; the plural of the demonstrative in the Pentateuch אֵל or אֵלֶּה, elsewhere, with a single exception, אֵלֶּה. The imperfect notation of the vowels in the original mode of writing by letters alone has, however, left us without the means of ascertaining to what extent such changes may have taken place. (3) They may indicate diversity of dialect, e. g. קָטַל *to kill*, Chald. קָטַל, Syr. مَلَّ, Arab. قَتَلَ, Ethiop. ቀጥለ፡.

2. The vowel changes with which orthography is concerned, on the other hand, are purely euphonic, being in themselves void of significance, and springing solely from the natural preference for what is easier of utterance or more agreeable to the ear. Orthographically considered, vowels are either mutable or immutable, the latter being unaffected by those circumstances which occasion changes in the former. A vowel may be immutable by nature, or made so by position. A short vowel in a mixed syllable before the accent is ordinarily immutable by position, being beyond the reach of the common causes of mutation, e. g. מִדְּבָר, מִשְׁפָּחָה. Long vowels are immutable by nature in certain words or classes of words; but they are only distinguishable as such by a knowledge of the etymological forms which require them. It may, however, be observed, as a general though not an invariable rule, that the vowels of such words and forms as are prevailingly written with the vowel letters are less liable to mutation than those which are prevailingly written without them. Mutable vowels are liable to changes both of quantity, from long to short, and the reverse, and of quality from pure to mixed (*u* to *o*, *i* to *e*, *a* to *è*) and the reverse, these changes being confined, except in rare in-



the gutturals, or by their concurrence. The peculiarities of the gutturals are fourfold, viz.:

1. A preference for the vowel Pattahh of the same organ, into which, consequently, a preceding or accompanying vowel is frequently converted, e. g. שָׁלַח for שֶׁלַח; פָּעַם for שָׁעַם; יִגְבֶּה for יִגְבֶּה; שָׁמַע for שֶׁמַע; שָׁנָא from שֶׁנָּא.

*a.* The instances in which this permutation occurs cannot easily be embraced under any general rules. In some cases it was optional; in others, usage decides for it or against it without, however, being absolutely uniform. The following statements embrace what is of most importance. (1) The stability of the vowel often depends upon the weight attached to it in the etymological form; thus, שָׁמַע in the imperative but not in the infinitive for שָׁמַע; רָשָׁע for שָׁמַע, but שָׁמַע not שָׁמַע for שָׁמַע. (2) The vowel preceding the guttural is more liable to change than that which succeeds it, e. g. רָשָׁע always, but רָשָׁע and רָשָׁע but רָשָׁע. (3) An accented vowel is sometimes retained where one unaccented would suffer change, e. g. רָשָׁע but רָשָׁע. (4) *O* and *u* are less subject to alteration than *i* and *e*, e. g. פָּעַל for שָׁעַל; *a* which is already cognate with the gutturals is mostly retained, though it occasionally becomes *ā* before ה, e. g. מְבַטֵּחַ, אֶחָד, מְבַטֵּחַ Job 31:24 (in most copies) from מְבַטֵּחַ, רָשָׁע from רָשָׁע. (5) *a* in many cases prefers the diphthongal vowels *e* and *o*, thus רָשָׁע, רָשָׁע, רָשָׁע but רָשָׁע; רָשָׁע, רָשָׁע. (6) ר partakes of this preference for *ā* to a limited extent, e. g. נִזְכָּר for נִזְכָּר or נִזְכָּר; נִזְכָּר from נִזְכָּר.

2. The reception of Pattahh furtive, § 17, at the end of a word after a long heterogeneous vowel (i. e. any other than *a*), or before a vowelless final consonant, e. g. רָשָׁע, יִגְבֶּה, נָח, רָשָׁע, רָשָׁע.

*a.* This is necessary when the vowel preceding a final guttural cannot be converted into Pattahh. Sometimes the form with Pattahh and that with Pattahh furtive occur interchangeably, e. g. לָשָׁע and לָשָׁע, or with a slight distinction, as אֶשְׁלַח, in pause: אֶשְׁלַח, construct מְבַטֵּחַ. In a few instances a guttural preceding a final vowelless letter takes simple Sh'va instead of Pattahh furtive, e. g. לָשָׁע 1 Kin. 14:3, and in most editions שָׁכַח Jer. 13:25. As final ׀ is always either quiescent or otiant, it never receives Pattahh furtive. The letter ר never takes it unless it be in a single instance, and that in a penultimate syllable יִרְדֶּה Ps. 7:6, which is probably to be read *yir'doph*; though it might be pronounced *yiraddoph*, which some conceive to be an anomalous form for יִרְדֶּה, after the analogy of יִצְחָק Gen. 21:6, the compound Sh'va being lengthened into a vowel followed by euphonic Daghes, as in the related words





וְהֶאֱרִי Isa. 44: 13; הִמְרִמְרוּ Job 16: 16 (K'ri in some copies), הִמְרִמְרוּ Lam. 1: 20, הֶאֱרִי Isa. 52: 14, הֶאֱרִי 1 Sam. 28: 14.

c. Before another guttural the compound Sh'va is frequently replaced by the corresponding short vowel, e. g. הֶאֱלֶה for הֶאֱלֶהּ, הֶעִירָהּ for הֶעִירָהּ, הֶאֱחִיכֶם for הֶאֱחִיכֶם; and occasionally under א by a long vowel before other letters as well as gutturals, or by a short vowel with Dagghesh, e. g. אֶהְיֶה for אֶהְיֶה, אֶהְיֶה for אֶהְיֶה, אֶהְיֶה for אֶהְיֶה, אֶהְיֶה for אֶהְיֶה. This disposition to render the gutturals more audible by the aid of a vowel is further shown by their attracting to themselves the vowel of another letter, particularly in trilateral monosyllables, e. g. וְרֵעַ for וְרֵעַ (וְרֵעַ), הֶשֶׁעַ, הֶשֶׁעַ, הֶשֶׁעַ, הֶשֶׁעַ 2 Kin. 12: 9, בָּאֵשׁ for בָּאֵשׁ, בָּאֵר, בָּאֵר, also קָרָאָן Ex. 2: 20 for קָרָאָן Ruth 1: 20, תִּהְיֶהבִי Prov. 1: 22 for תִּהְיֶהבִי, תִּהְיֶהבִי Job 20: 26 for תִּהְיֶהבִי, וְאֶסְעֶרֶם Zech. 7: 14 for וְאֶסְעֶרֶם; and by their sometimes causing an antecedent or accompanying vowel to be retained where analogy would require its rejection, e. g. מוֹצֵאִי for מוֹצֵאִי from מוֹצֵא, מוֹצֵאִי, מוֹצֵאִי, מוֹצֵאִי and סְרִיסִי, סְרִיסִי from בְּחִירִים, בְּחִירִים comp. 1. a. (4), תִּהְיֶהבִי Deut. 32: 10; מִצְרַת, מִצְרַת.

4. An incapacity for being doubled, whence they never receive Dagghesh-forte, and the previous syllable thus becoming a simple one, its vowel is generally lengthened, § 59, *ā* to *ā*, *ī* to *ē*, *ū* to *ō*, e. g. מִאֵן for מִאֵן, מִאֵן for מִאֵן, יִבְרָךְ for יִבְרָךְ, אֶחָד, אֶחָד.

a. Sometimes an intermediate syllable, § 20. 2, is formed, and the vowel remains short. (1) This is commonly the case before ה, frequently before ה, less often before ע, rarely before א, never before ר, e. g. נָחַם, נָחַם, מִחַר, מִחַר, נָאֵץ, תִּהְיֶהבִי. (2) It is more likely to occur in the body of a word than after a prefix, e. g. יִהְיֶהלְךָ Ps. 119: 43 from יִהְיֶהלְךָ, but יִהְיֶהלְךָ Job 38: 24 from יִהְיֶהלְךָ. (3) When the guttural comes to stand at the end of the word the short vowel is often resumed, e. g. תִּהְיֶהרְעֶה Prov. 22: 24 from תִּהְיֶהרְעֶה, תִּהְיֶהרְעֶה Ps. 141: 8 from תִּהְיֶהרְעֶה but תִּהְיֶהרְעֶה Deut. 2: 9. There are a very few instances in which Dagghesh-forte is found in ר, e. g. כִּרְחֶה שְׂרָה Ezek. 16: 4, מִרְחָה Prov. 14: 10, מִרְחֶה-הָהָה Prov. 15: 1 (in some editions), שְׂרָהשִׁי Cant. 5: 2, see also § 24. b.

§ 61. The concurrence of consonants gives rise to the following vowel changes, viz. :

1. When two vowelless letters come together at the beginning of a syllable in contravention of the law in § 18, the impossible combination is relieved by giving to the first of them a short vowel. This, if there be no reason for preferring another, will be the briefest of the vowels, Hhirik, e. g.

חֲזָקִי for חֲזָקִי, בְּדָבָר for דְּבָרִי, דְּבָרִי for דְּבָרִי. If a vowel has been omitted from the word, the corresponding short vowel is frequently employed, e. g. מִלְכִּי from מִלְכָּה (מִלְכָּה); מִלְכִּי from מִלְכָּה; חֲבָלִי from חֲבָל, יְחִיָּה for יְחִיָּה from יְחִיָּה. Or if one of the consonants be a guttural, the vowel mostly conforms to the compound Sh'va, which it has or might have, e. g. עֲבָדִי for עֲבָדִי, רִחֲזָקִי for רִחֲזָקִי, לִחְלִי for לִחְלִי, לִחְפֹּר for לִחְפֹּר, פִּעֲלָה for פִּעֲלָה.

a. Vav before a guttural follows the rule just given; before י, and sometimes before ה or ח followed by י, it takes Hhirik; before other vowelless letters it gives up its consonant sound and quiesces in its homogeneous vowel Shurek, § 57. 2. (1), thus וְיָחִיד, וְיָחִיד, וְיָחִיד, וְיָחִיד, וְיָחִיד.

b. In trilateral monosyllables or final syllables with the vowel Pattahh, the first letter sometimes receives an accented Seghol, to which the following Pattahh is then assimilated, e. g. בְּחָה for בְּחָה construct of בְּחָה, מְמַלְכֵת for מְמַלְכֵת, the Seghols being liable to be changed to Pattahhs by the presence of a guttural מְשַׁפְּחָה for מְשַׁפְּחָה.

c. In מִצְאָם Gen. 32:20 for מִצְאָם the vowelless letters belong to different syllables, and the introduction of the new vowel makes it necessary to lengthen the one before it.

2. Although two vowelless letters are admissible at the end of a word, § 18, the harshness of the combination is commonly relieved by the insertion of Seghol, e. g. יָרָב for יָרָב, לָכֶה for לָכֶה. If either letter is a guttural, Pattahh is mostly used instead, e. g. נִצַּח, פִּעַל, יְחִי. If either letter is י, its homogeneous vowel Hhirik is used; if the second letter is ו, it will rest in Shurek, § 57. 2. (4.), e. g. בָּיִת, כָּלִי, אֲחִי, but מִוֶּת.

a. When the penultimate letter is ה or ח, it in a few instances takes Seghol, as אֶהָל, בָּהָן, לָחֶם, לָחֶם. When the final letter is א, it either remains otiant, § 16, or requires Seghol, שָׂא, וְיָרָא, יָרָא, פָּרָא; a penultimate א either quiesces in the antecedent vowel or attracts it to itself, § 60. 3. c. וְנָאֵת, וְנָאֵת or וְנָאֵת, ראש. The alternate mode of facilitating the pronunciation of gutturals before a vowelless letter at the end of a word by means of Pattahh furtive, has been explained § 60. 2.

3. When the same letter is repeated with or without a mutable vowel intervening, there is often a contraction into

one doubled letter, and the vowel is rejected or thrown back upon the preceding consonant, e. g. יִסְבֵּי for יִסְבִּי, יִסֵּב for יִסֵּב (Daghesh-forte disappearing at the end of the word), יִסֵּב for יִסֵּב, יִסֵּב for יִסֵּב Job 31 : 15 for יִסֵּב (see 4. below); if another consonant immediately follow the contracted letters, a diphthongal vowel י or ו may be inserted to render the reduplication more audible and prevent the concurrence of three consonants, יִסֵּבִי, יִסֵּבִי.

4. In accented syllables the diphthongal vowels *e* and *o* are employed before two consonants or a doubled consonant in preference to the pure *ī* and *ū*, e. g. קִים; תְּשׁוּבָה, תְּשׁיב. קָטַר; תְּקַטֵּל, so הֶסְפִּיר, קֶשֶׁט, וַיִּדְבֹּק. This is still the case when at the end of a word an auxiliary Seghol or Pattah has been inserted between the letters (according to 2.), e. g. מִינִיק from מִינוּק, פָּעַל, סָפֵר, רִנָּן. The reduplication of the doubled letter is no longer heard and the Daghesth-forte does not appear, § 25, e. g. הֶסֶב comp. הִקְטִיל.

a. The vowel *e* is in like circumstances often reduced to one of its constituents *a*, e. g. הקטיל from הקטיל, קטל from קטל, הלכנו from הלכנו, הלכנו, הלכנו, הלכנו, and occasionally to its other constituent *i*, e. g. רחש from רחש, רחש, רחש, רחש. The only example of Shurek in a Segholate form is חשבה Lev. 5:21.

5. In unaccented syllables *ĩ* and *ũ* are preferred to *ẽ* and *õ* before doubled letters, אָתִי, אָתִי; תָּתִי, תָּתִי from תָּתִי, תָּתִי; רָבִי, רָבִי; רָבִי, רָבִי; מָנִי, מָנִי comp. מָנִי, מָנִי, though such forms as תָּתִי, עָתִי, כָּתִי, מָתִי likewise occur.

6. A vowel is occasionally given to a final consonant to soften the termination of the word, and make the transition easier to the initial consonant of that which follows; thus, הַפֶּסֶחַ; אֵיזָה, אֵי; אֵלֶּה, אֵל; הֵמָּה, הֵם; גָּלְתָּהּ, לְרִיחָהּ, לְרִיחַ הַפֶּסֶחַ; מִגְבִּיהֶיךָ, מִגְבִּיהֶיךָ הַפֶּסֶחַ; רִבְסִימוֹ, רִבְסִימוֹ Ex. 15:10; Ex. 15:5.

a. These paragogic vowels have established themselves in the current forms of certain words, as לִיָּלָה, הָמָּה, אֵלֶּה, אֲנִי, אֵלֵּי, פִּי. But

with these exceptions, they are chiefly found in poetry. The vowels י and ו are mostly attached to words in what is called the construct state, ה to words in the absolute; and all of them to the feminine ending ת. Examples of י: בנו Num. 23:18, 24:3, 15, חֵירוֹ several times, מִצִּינֵי Ps. 114:8. Examples of ו: אֶהְבֵּתִי Hos. 10:11, אֶסְרֶי Gen. 49:11, בְּנִי ibid., גִּבְעָתִי Gen. 31:39, דְּבָרָתִי Ps. 110:4, הַפֶּלֶי Ps. 114:8, רֶשֶׁב־ Ps. 123:1, מוֹשִׁיבִי Ps. 113:5, מִשְׁפִּילִי ver. 6, מְקוֹמִי ver. 7, הוֹשִׁיבִי ver. 8, מְגִבִּיהִי ver. 9, מְלֶאכֶי Isa. 1:21, נֶאֱהָרִי Ex. 15:6, עֹזְבִי Zech. 11:17, רֶבֶה Lam. 1:1, שְׁלֹחִי ibid., שֶׁבֶנִי Deut. 33:16. It is also attached to the first member of the compound in many proper names, e. g. מְלִכ־צֶדֶק, גְּבִר־אֵל, to certain particles, as בְּלֹחִי, זִילְחִי, מִנִּי, and perhaps to such participial forms as יִשְׁבְּתִי Jer. 22:23. Of ה: אֶרְמֶהָ Ex. 15:16, אֶרְצָה Isa. 8:23, Job 34:13, 37:12, חֶרְסָה Judg. 14:18, יִשְׁוֹצָהָ Ps. 3:3, 80:3, Jon. 2:10, לִרְלָה almost constantly, מְוִתָּה Ps. 116:15, נֶחֱלָה Num. 34:5, Ps. 124:4, עוֹלָהָ Ps. 92:16 (K'ri), 125:3, Ezek. 28:15, Hos. 10:13, עֶלְתָּה Job 5:16, עֶזְרָהָ Ps. 44:27, 63:8, 94:17, עֶפְתָּה Job 10:22, הַמְלִיכָה Josh. 19:43, Judg. 14:1, and regularly in the third person feminine of the preterite of לָח verbs. In modern Persian *z* is similarly appended to nouns in close connection with a following word, to remove the obstruction of the final consonant and serve as a uniting link.

§ 62. The changes due to the influence of vowels may arise from their concurrence or proximity.

1. Concurring vowels may coalesce; *a* uniting with *a* forms *a*, uniting with *i* or *u* it forms the diphthongal *e* or *o*, e. g. הַשְּׁפוֹת Neh. 3:13 from הַאֲשְׁפוֹת after the rejection of א by § 53. 2. *b*; בִּית after the softening of י to *i* becomes בִּית; קִטְלֹה by the rejection of ה becomes קִטְלֹה; יְהוּ prefixed to proper names is from יְהִי for יְהִי, § 57. 2 (4).

2. One of them may be hardened into its corresponding semi-vowel; *i* י with *i* י may form *i* י, or the first *i* may be changed to *iy*, which, upon the reduplication of the י to preserve the brevity of the antecedent vowel, § 24. 3, becomes *iy*, e. g. עֲבָרִי with ים becomes עֲבָרִים or עֲבָרִים. So, י before ה forms יְה, and before ו forms יוּ, e. g. עֲבָרְיָה, עֲבָרְיוֹ; in like manner ו is changed before ו into *uv*, forming וּו, which, by § 56. 3, becomes יוּ, e. g. מְלִכִּית, by the substitution of וּת for ת, מְלִכִּיוֹת. *i* י followed by *u* ו forms *iv*, e. g. קִטְלִיהוּ, קִטְלִיוֹ, פִּיהוּ, פִּיו; הַמְסִיוֹ for הַמְסִיוֹ Josh. 14:8. *i* י before *i* י or *u* ו is resolved into *ay*, which, joined with the appropriate semi-vowels, becomes יִ and יוּ, the virtual



reduplication of the final consonant in the one case preserving the short vowel, which is lengthened in the other; thus סוֹסִי with י becomes סוֹסִי, and with הוּ, סוֹסִי. The same resolution of י occurs before final ה, forming יְהִי, and by § 61. 2 יְהִי, thus יְהִי with ה becomes יְהִיְהִי.

a. Grammarians have disputed whether in such words as עֲבָרִים, מַלְכוּת the point in י is Daghesht-forte or Mappik, § 26, and accordingly whether they are to be read *ibhriyyām*, *malkuyyōth*, or *ibhriyām*, *malkhayōth*. If the explanation given above be correct, it is Daghesht-forte Conservative. Comp. קָם, קָם.

b. Such forms as פָּרִי, פָּרִי, פָּרִי from פָּרִי are only apparent exceptions to the above rules. The word is properly פָּרִי, and to this the additions are made, the auxiliary Hhirik being dropped with the cessation of the cause from which it originated, § 57. 2. (4). In עֲבָרִים 2 Chron. 17:11 from עָרְבִי and ים, the vowels are kept separate by an interposed א.

c. In words of לֶה formation, such as עָשָׂה, עָשָׂה from עָשָׂה and הָ, ים, י, it might appear as though one vowel were rejected before another. But the correct explanation is that י is the true final radical, and the forms above given are for עָשָׂה, עָשָׂה (like קָטְלִים) from which י is rejected by § 53. 3. In the same way עָשָׂה, etc., from עָשָׂה are for עָשָׂה, עָשָׂה. In such alternate forms as פָּרִי from פָּרִי, the radical י is retained by preserving the antecedent vowel, which, before Daghesht-forte Conservative, becomes Hhirik, § 61. 5.

§ 63. The following euphonic changes are attributable to the proximity of vowels, viz.:

1. Pattahh before a guttural is often changed to Seghol if another *a* follows, and the same change sometimes occurs after a guttural if another *a* precedes.

The particular cases are the following:

a. When (.) stands before a guttural with (,) always before ה, e.g. הָחָג for הָחָג Prov. 21:22. הָחָגְמִי, הָחָגְמִי (also when ח has Hhateph Kamets, e.g. הָחָגְמִי, הָחָגְמִי Judg. 9:9), often before ה and ע, particularly if it receives the secondary accent, e.g. הָחָגְמִי for הָחָגְמִי, הָחָגְמִי but לָחָג, הָחָגְמִי; הָחָגְמִי, הָחָגְמִי, rarely before א and ר, הָחָגְמִי Gen. 14:10, נָאצְוֹתֶיךָ Neh. 9:18, 26 but נָאצְוֹתֶיךָ Ezek. 35:12.

b. When (.) before a guttural is followed by another consonant with (.) or (,) הָחָגְמִי but הָחָגְמִי, הָחָגְמִי but הָחָגְמִי, once before the liquid ל, e.g. אָכַלְךָ Ex. 33:3 for אָכַלְךָ, and once before נ e.g. לָחָגְמִי for לָחָגְמִי.

c. In וָאֶקְרָאָה 1 Sam. 28:15 and the combination וָאֶקְרָאָה a similar change takes place after a guttural to prevent the repetition of the vowel *a*; so in וָאֶקְרָאָה Ps. 20:4, and וָאֶקְרָאָה after the liquid נ.



2. Pattahh is sometimes assimilated to a following Seghol, or to a preceding Kamets or Tsere.

a. The assimilation to (,) takes place regularly in what are called Segholate forms, in which an auxiliary Seghol has by § 61. 2 been introduced between two vowelless letters, מִלְכָּה for מִלְכָּה, לִרְבּ for לִרְבּ, אֶרֶץ for אֶרֶץ, but בִּית, שָׁנָה; only before ו, which can combine with *a* and not with *e*, *a* is retained and lengthened to (,) by § 59, אֶרֶץ, מִלְכָּה. Rarely in other cases יִרְכָּם for יִרְכָּם, where the change is facilitated by the preceding י.

b. The assimilation to (,) occurs in a few cases after a guttural with ה prefixed, e. g. הָעָם for הָעָם, הָהָר for הָהָר, הָאֶרֶץ for הָאֶרֶץ.

c. The assimilation to (,) occurs in the Kal future of Pe Yodh verbs where the alternate forms are יִשָּׁב and יִשָּׁע.

§ 64. The following vowel changes are due to the accent, viz.:

1. If a long vowel in a mixed syllable be deprived of its accent, it will be shortened, § 18, e. g. הַשָּׁמַר, הַשָּׁמַר; וָעַב, וָעַב; וָשָׁם, וָשָׁם; וָעָב, וָעָב; וָשָׁם, וָשָׁם.

a. If a vowel preceding Makkeph is incapable of being shortened, it will receive the secondary accent Methegh, agreeably to § 43.

2. The accent prefers to be immediately preceded by a simple syllable and a long vowel. Accordingly an antecedent vowelless letter often receives what may be called a pre-tonic vowel. This is commonly the simplest of the long vowels *ā*, e. g. קָטַל, וָעַב, לָקַחַת, וְהָדְלִין, occasionally *ē*, e. g. וְהָדְלִין, וְהָדְלִין, rarely *ō*, e. g. וְהָדְלִין. Such a vowel is sometimes inserted, even though a pre-existing mixed syllable is thereby destroyed, e. g. in the plurals of Segholates and of feminine nouns derived from them, מְלָכִים from מֶלֶךְ, מְלָכֹת from מֶלֶכָה.

§ 65. The special emphasis, with which the last word of a clause is dwelt upon, gives rise to certain vowel changes in connection with the pause accents, § 36. 2. a. These are (1) lengthening short vowels, viz., (,) and not infrequently (,) which has arisen from (,) to (,), e. g. אָמַר, אָמַר; כָּחַבְתָּ, כָּחַבְתָּ; אָרַץ, אָרַץ; עָבַד, עָבַד, and bringing back Kamets

Hhatuph shortened from Hholem to its original length וְלִמָּת, וְלִמָּת. (2) Restoring vowels which have been dropped in the course of inflection, e. g. דְּבָרִי, דְּבָרִי; עֲבָדִי, עֲבָדִי; עֲמָדִי, עֲמָדִי. (3) Changing simple Sh'va in trilateral syllables and before the suffix הָ to Seghol, e. g. בִּרְתִּיָּהּ, בִּרְתִּיָּהּ; יָחִי, יָחִי; שָׁכֶם, שָׁכֶם. (4) Changing compound Sh'va to the corresponding long vowel, e. g. חֲלִי, חֲלִי (חֲלִי); חֲלִי, חֲלִי.

a. Pattahh sometimes remains without change, e. g. עֵר Ps. 132: 12, דְּבָרִי 2 Sam. 2: 27, נִצְּלָנוּ Jer. 7: 10, גִּבְרָתִי Prov. 30: 9, צָרָתִי Job 34: 5, אֲבָלָתִי Neh. 5: 14. Seghol more frequently, בָּלָה, בָּלָה, צָדָק, בָּרָה, בָּרָה and בָּרָה. Long vowels are mostly unaltered; only Tsere is in mixed syllables occasionally changed to Pattahh, e. g. יָחִי Isa. 18: 5 for יָחִי, so: הָשִׁב: Isa. 42: 22, הָפִי: Gen. 17: 14, וַיִּזְמַל Gen. 21: 8, וַיִּלָּךְ Gen. 25: 34, which, in one word of Segholate formation, is converted to Seghol, e. g. הָשִׁב, הָשִׁב. Where the same word has alternate forms, one is sometimes selected as the ordinary and the other as the pausal form, thus הִחְפִּץ, הִחְפִּץ; הִחְבֵּשׁ, הִחְבֵּשׁ; וְיָטָרָה, וְיָטָרָה; שָׁכַלְתִּי, שָׁכַלְתִּי Gen. 43: 14; דָּרְבָן Eccl. 12: 11, דָּרְבָן 1 Sam. 13: 21; עָזָה Gen. 49: 3, חֲשָׁבָה Lev. 26: 34, 35; רִפְשָׁטִי, רִפְשָׁטִי. Sometimes, instead of changing the Sh'va before הָ to Seghol, its vowel is shifted, thus בָּהָ, בָּהָ; אֶתָּה, אֶתָּה, and in Ex. 29: 35 אֶתָּה. The position of the pause accent, so far as it differs from that of the ordinary accent, has been explained § 35. 2.

b. Of the pause accents, or those which mark the limits of clauses and sections, the first class, viz., Silluk, Athnahh, and Merka with Mahpakh, almost always give rise to the vowel changes which have been described; the second and third classes, S'gholta, Zakeph Katon, Zakeph Gadhol, R'bhi<sup>a</sup> and Shalsheth, e. g. וְנִבְהִלָּה Isa. 13: 8, do so frequently; the fourth class, Pazer, e. g. 2 Kin. 3: 25, Prov. 30: 4, and T'lisha Gh'dhola, e. g. Ezek. 20: 21, but seldom. Pausal forms are occasionally found with other Disjunctives, thus, Tiphkha הִלְכִי Deut. 13: 5, Pashta הִשְׁמָה ibid., Geresh שָׁמַע Ezek. 40: 4, and even with Conjunctives, e. g. אָנֹכִי Isa. 49: 18, הִצְצָלָה Ezek. 17: 15, גָּשׁוּ 2 Chron. 29: 31.

§ 66. 1. The shortening and lengthening of words has an effect upon their vowels. The shortening may take place

(1) At the end of a word by the rejection of a vowel.

This occurs only with (.) or (..) in certain forms of לָהֶ verbs, e. g. הִתְּלַח from הִתְּלַח for הִתְּלַח, וְיָחִי 1 Sam. 21: 14 for וְיָחִי, וְיָחִי. In the last two examples the short vowel is lengthened upon its receiving the accent, comp. § 64. 1. If the rejected vowel was preceded by two consonants, these will now stand together at the end of the word, and be liable to the changes described § 61. 2, e. g. הִתְּלַח for הִתְּלַח.

(2) In the body of a word by shortening a long vowel in a mixed syllable, which must, of course, be the one bearing the accent, § 32. 1, or rejecting a long vowel in a simple syllable before the accent (the pretonic vowel, § 64. 2), דָּבָר, דְּבַר; מִקְדָּשׁ, מִקְדֹּשׁ; מִלְּךָ, מִלֹּךְ; דְּבַר, דְּבָר.

a. This is in general the only reduction possible. The vowel of a mixed syllable, if short already, is capable of no further abbreviation; and it cannot be rejected, or there would be a concurrence of vowelless consonants which the language seeks to avoid (הוֹסֵפָה Prov. 30:6 is an exception). And the vowel of a simple syllable, if short, must have the accent, § 32. 1, which preserves it from rejection. The changes above recited are confined to the last two, or, in case the accent is upon the penult, the last three syllables of the word; for the antecedent portions of polysyllables are already abbreviated to the utmost. Contractions due to the peculiarities of certain letters, as the gutturals and quiescents, which have been before explained, are not here taken into the account, e. g. שְׁמִי, שְׁמִי; מוֹת, מוֹת; יָרֵךְ, יָרֵךְ; מוֹת, מוֹת.

b. Where the last vowel cannot be shortened, it sometimes experiences a change of quality from pure to diphthongal, such as is produced by the pressure of two following consonants, § 61. 4, e. g. הוֹשִׁיב, הוֹשִׁיב; רִבְבִּיל, רִבְבִּיל; הוֹשִׁיב, הוֹשִׁיב; רִבְבִּיל, רִבְבִּיל; הוֹשִׁיב, הוֹשִׁיב; רִבְבִּיל, רִבְבִּיל.

2. If a word be lengthened by additions at the end, its vowels are liable to changes in consequence.

(1) Such additions create a tendency to shorten the previous part of the word in the manner just described. For the normal length of words in Hebrew being dissyllabic, the genius of the language is opposed to transcending this limit any further than is absolutely necessary. If the addition is not of sufficient weight to affect the position of the accent, no abbreviation results. But if it is of weight enough to remove the accent, an abbreviation follows if it is possible for one to be made, e. g. דְּבָרִים, דְּבָרִים, דְּבָרִים by § 61. 1.

(2) They produce changes in an ultimate mixed syllable. If the appendage begin with a consonant, the antecedent vowel will now be succeeded by two consonants and be liable to the changes consequent upon such a position, § 61. 4, e. g. תִּקְטִיל from תִּקְטִיל; קָמָה from קָמָה; הִקְטִיל from הִקְטִיל.

קָטְלָתִי from קָטַל . If the appendage begin with a vowel, it will attach itself to the final consonant, which will in consequence be drawn away from its own syllable to begin the new one. This may occasion the following changes :

(a) If the preceding vowel is an auxiliary Seghol or Pattahh, introduced to facilitate the pronunciation of the second of two vowelless consonants, § 61. 2, it will be rejected, inasmuch as it is no longer required for this purpose, e. g. מִלְלָה from מִלְּלָה , סִתְּרוּ from סִתְּרוּ .

(b) If it be a short vowel, it must either be lengthened to adapt it to the simple syllable in which it now stands, or rejected on account of the disposition to abbreviate words upon their receiving accessions at the end, e. g. קָטְלָה and קָטְלָה from קָטַל . The cases are very rare in which a short vowel remains unchanged in consequence of its having the accent, § 18. 2, e. g. מִדְּבָרָה 1 Kin. 19 : 15 from מִדְּבָר , חֲשַׁמְלָה Fzek. 8 : 2 from חֲשַׁמַּל .

(c) If it be a long vowel, it may be rejected, as יִקְטְלוּ from יִקְטַל , יִשְׁמִי from יִשָּׁם , or retained either unaltered, as מִשְׁפָּחָה from מִשְׁפָּחָה , מִשְׁפָּחָה from מִשְׁפָּחָה , or with a change of quality from pure to diphthongal or the reverse, מְתוֹקָה from מְתוֹקָה , מְתוֹקָה from מְתוֹקָה , נִסְתָּג from נִסְתָּג , נִסְתָּג from נִסְתָּג , הִקְמִנִי from הִקְמִנִי , הִקְמִנִי from הִקְמִנִי , פְּלִיט from פְּלִיט .

TABLE SHOWING THE CHARACTER AND AFFINITIES OF THE VOWELS  
AND THE ORDINARY LIMITS OF EUPHONIC CHANGES.

ORGAN.	QUALITY.	QUANTITY	
		Long.	Short.
Guttural, . . .	<i>pure</i>	$\bar{a}$	$\check{a}$
Palatal, . . .	<i>diphthongal</i>	$\bar{e}$	$\check{e}$
		$\bar{i}$	$\check{i}$
	<i>pure</i>		
Labial, . . .	<i>diphthongal</i>	$\bar{o}$	$\check{o}$
		$\bar{u}$	$\check{u}$
	<i>pure</i>		

## PART SECOND.

### ETYMOLOGY.

#### ROOTS OF WORDS.

§ 67. ETYMOLOGY treats of the various kinds of words, their formation and inflections. Three successive stages are here to be distinguished. The first is the root or radical portion of words. This embraces those fundamental sounds, in which the essential idea originally inheres. Roots do not enter, in their nude or primitive form, into the current use of language, but they constitute the basis upon which all actually occurring words, with the exception of the inorganic interjections, are constructed. The second stage is the word itself in its simple uninflected state; this is formed, if a primitive, directly from the root, if a derivative, from a pre-existing primitive, by certain changes or additions, which serve to convert the radical idea into the precise conception intended, which is as yet, however, expressed absolutely. The third and only remaining stage is the word as it appears in the actual utterances of speech, so modified by inflections as to suggest the definite qualifications of the idea, such as the tense of verbs, the gender and number of nouns, and the degree of adjectives, or its relations whether of agreement or subordination, such as the persons and modes of verbs and the cases of nouns.

§ 68. There are in Hebrew, as in most languages, two classes of roots, which may be denominated respectively pro-

nominal and verbal. Pronominal roots form the basis of such words as express the relations of things to the speaker or to one another, viz., pronouns and certain prepositions, adverbs, and other particles. From verbal roots, which are by far the more numerous, spring words expressive of ideas, viz., verbs, nouns, and such particles as are derived from them. Verbal roots consist exclusively of consonants, and are almost invariably trilateral. The introduction of a vowel or vowels, even for the sake of pronouncing them, destroys their abstract radical character, and converts them into specific words of this or that description. Nevertheless, for reasons of convenience, the letters of the root are usually pronounced by the aid of the vowels belonging to them in the simplest form of the corresponding verb, which is mostly the third person singular of the preterite, e. g. קָטַל, מָלַךְ. This must not be suffered, however, to lead to the confusion of identifying that particular verbal form with the proper radical, nor of supposing the verb to be the radical part of speech from which nouns in all cases are derived: verbs and nouns are rather to be regarded as co-ordinate branches springing from a common root.

a. The few quadrilaterals and quinquilaterals which occur are mostly formed from pre-existing trilaterals by the addition of a weak letter, or a letter similar to one of the original radicals, e. g. בָּרַסַם to lay waste comp. בָּרַסַם; וָלָעָה to burn comp. וָלָעָה; סָרַעַפָּה a branch comp. סָרַעַפָּה; שָׂרַעַפִּים thoughts comp. שָׂרַעַפִּים; שֶׁרָבִיט a sceptre comp. שֶׁרָבִיט; שָׁלָאֵן tranquil comp. שָׁלָאֵן; פָּרַשׁ to spread comp. פָּרַשׁ; or by blending two different roots, e. g. רָטַפַּשׁ to be fresh composed of רָטַב and טָפַשׁ; פְּלִמְנִי a certain one = פְּלִמְנִי אֶלְמְנִי; צַפְרָה a frog from צָפַר to leap רָדַע (in Arabic) a marsh. Some, which are not thus reducible, may perhaps be of foreign origin.

b. Many of the trilateral roots appear to be based upon pre-existing bilaterals. Thus, the cognates גָּזַר, גָּזַל, גָּזַז, גָּזַח, גָּזַז, גָּזַז, have in common the two letters גז with the associated idea of cutting, § 50. 3. The frequent examples of this description, together with the fact of the existence of a few bilaterals, e. g. אָב father, אָח brother, אָם mother, have suggested the thought that the ultimate roots may in all cases have been bilaterals, and that the trilaterals were a secondary formation. Various ingenious but unsuccessful attempts have been made to demonstrate this



position by an actual analysis, and to effect the reduction of all roots to two primitive letters. Still more extravagant and fanciful is the endeavour, which has actually been made, to explain the origin of roots from the individual letters of which they are composed, and to deduce their meanings from the names, the shapes, or other peculiarities of those letters. The existence of roots and the meanings attached to them must be accepted as ultimate facts. Some have arisen, no doubt, from the imitation of sounds in nature; but in most cases no satisfactory reason can be given why a given combination of sounds has that particular sense, which is in fact connected with it.

§ 69. The formation of words and their inflection are accomplished partly by internal changes and partly by external additions. The internal changes are the insertion of vowels and the reduplication of consonants in various significant ways, e. g. קָטַל, קָטַל, קָטַל, קָטַל. The external additions are significant syllables welded to the root or to the word, either at the beginning or the end, e. g. קָטַל, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ.

a. The trilateral and exclusively consonantal character of Semitic roots is their most remarkable peculiarity in distinction from those of the Indo-European languages which are as prevailingly monosyllabic, the vowel being an essential constituent, while the number of consonants is variable. The fact of the vowel being an integral part of the root in these languages interferes with their employment of internal changes for purposes of derivation and inflection, and confines them almost entirely to external additions, e. g. *voco, vocabam, vocatio, vocabulum, vocito*, etc. The composition of words of which such large use is made in the Indo-European tongues, e. g. *ad-voco, in-voco*, etc., is almost unknown in Hebrew except in the formation of proper names.

b. Different languages differ greatly in their flexibility, that is to say, in the variety of words which may spring from a common root, and the number of forms which the same word may assume to express the various relations into which it enters. Relations, which in some languages are expressed by flexion, as the cases of nouns, tenses of verbs, concord of adjectives, are in others indicated by additional words, as prepositions, auxiliary verbs, etc., or suggested by the order of words in the sentence.

c. Formative syllables, added either at the beginning or the end of words for the sake of inflection, are, in the ordinary consciousness of those who use the language, completely amalgamated with them, so that their separate origin and signification is never thought of. They are thus to be distinguished from those words which, by reason of their dependent character, are attached to others as prefixes or suffixes, but yet preserve their separate identity as prefixed conjunctions and prepositions and suffixed pronouns.

§ 70. The parts of speech in Hebrew are either declinable as pronouns, verbs, and nouns (including adjectives); or indeclinable, as the article, adverbs, prepositions, conjunctions, and interjections. As most if not all of the syllables employed in the formation and inflection of verbs and nouns are of pronominal origin, it will be necessary to consider the pronouns first.

a. The classification usual with the Jewish grammarians is into **verbs** (פְּעֻלִּים *actions*), nouns (שְׁמוֹת *names*), and particles (מְלִיצִים *words*).

## PRONOUNS.

### PERSONAL PRONOUNS.

§ 71. The Hebrew pronouns are personal, demonstrative, relative, and interrogative or indefinite. The personal pronouns are the following, viz.:

	SINGULAR.		PLURAL.
1. I	אֲנִי, אֲנִי	We	אֲנִי, אַתָּה, אַתָּה
2. { Thou <i>m.</i>	אַתָּה	Ye <i>m.</i>	אַתָּם
{ Thou <i>f.</i>	אַתְּ, אַתְּ	Ye <i>f.</i>	אַתֶּן, אַתֶּן
3. { He	הוא	They <i>m.</i>	הֵם, הֵם
{ She	היא	They <i>f.</i>	הֵנָּה, הֵנָּה

There are, it will be perceived, distinct forms for singular and plural in the three persons, and for masculine and feminine in the second and third. There is no form for the neuter, as that gender is not recognized in Hebrew.

a. (1) The alternate forms of the first person singular אֲנִי (in pause אֲנִי with the accent on the penult except Job 33: 9), and אֲנִי (in pause אֲנִי) are used interchangeably and with perhaps equal frequency. It has been observed, however, that while the former is the more common in the Pentateuch, it never occurs in the books of Chronicles, and but once in Ezekiel, viz., 36: 28, a passage borrowed from the Pentateuch. The usual plural of this person is אֲנִי; אַתָּה occurs but six times, viz., Gen.

42: 11, Ex. 16: 7, 8, Num. 32: 32, 2 Sam. 17: 12, Lam. 3: 42; אָנִי though common in later Hebrew, occurs but once in the Old Testament, viz., Jer. 42: 6 K'thibh, where the K'ri substitutes the usual form.

(2) The second person masc. sing. אַתָּה (in pause occasionally אַתָּה Ps. 2: 7, 25: 27, 40: 18, 70: 6, but mostly אַתָּה) is in five instances written אַתָּה without the final He, which is however restored in the K'ri, viz., 1 Sam. 24: 19, Ps. 6: 4, Job 1: 10, Eccles. 7: 22, Neh. 9: 6, and in three instances אַתָּה without the final vowel Num. 11: 15, Deut. 5: 24, Ezek. 28: 14. The feminine אַתְּ is occasionally written אַתְּ Judg. 17: 2, 1 Kin. 14: 2, 2 Kin. 4: 16, 23, 8: 1, Jer. 4: 30, Ezek. 36: 13; the K'ri invariably retrenches the superfluous אַ, though it is probable that the original pronunciation proper to this orthography was אַתְּ. The feminine plural אַתְּנָה occurs only Ezek. 34: 31, where a few manuscripts read אַתְּנָה; the alternate form אַתְּנָה occurs Gen. 31: 6, Ezek. 13: 11, 34: 17; in Ezek. 13: 20 most editions have אַתְּנָה.

(3) The third person fem. sing. הִיא occurs but eleven times in the books of Moses, viz., Gen. 14: 2, 20: 5, 38: 25, Lev. 2: 15 (in some editions), 11: 39, 13: 10, 21: 16, 31, 21: 9, Num. 5: 13, 14. In its stead is found הִיא a combination of the letters of the masculine with the vowel of the feminine. The explanation of this is that הִיא *hū* was at that early period of common gender and used indifferently for both masculine and feminine. As this primitive usage subsequently became obsolete, the word, when used for the feminine, was read הִיא *hā* according to the uniform practice of the later books, and the punctuators have suggested this by giving it the corresponding vowel, § 47. According to Kimchi הִיא Ruth 1: 13 and הִיא 2 Sam. 4: 6, Jer. 50: 5, stand for the masculine plural; this assumption is unnecessary, however, as in the first passage the feminine may have the sense of the neuter "*these things*," and in the last two it is an adverb of place, meaning *here*.

b. (1) The pronoun אֲנִי unites the palatal sound in the nominative singular of the first person in Indo-European languages, Gr. *ἐγώ*, Lat. *ego*, Goth. *ik*, with the nasal of its other parts Gr. *μέ, νῶϊ*, Lat. *me. nos*, Goth. *mik*. The same combination is found in the Coptic and the Phœnician. The Arabic and Syriac have retained only the abbreviated form in the singular and the prolonged form in the plural. The second person אַתָּה is based upon the lingual א as the Doric *τῷ*, Lat. *tu*, Ger. *du*, Eng. *thou*; and the third person הִיא upon the guttural ה as the Zend *hō*, Gr. *ὁ*, Lat. *hic*, Eng. *he*.

(2) Words in such constant and familiar use as the pronouns are subject to more or less irregularity in all languages. The original plural termination, as will be shown more fully hereafter in the case of verbs and nouns, is נָם. In the first person אֲנִי is omitted to prevent the concurrence of nasals in the same syllable, אֲנִי, אֲנִי; the plural of the prolonged form seems to be best explained by supposing it to have been originally אֲנִינָם, which was in the singular softened to אֲנִי by § 57. 1, and in the plural by a transposition and weakening of the palatal to a guttural (comp. Gr. *ἐγώ*, Sans. *aham*), became אֲנִינָם or by § 53. 2, נִינָם. The plurals of the second and third persons were originally אַתְּנָם, הֵנָם, which are still

preserved in the Arabic, and have left their traces in the inflections of verbs, e. g. *הִתְחַלְּתִּי*, *הִתְחַלְּתְּ*. The vowel *ā*, however, which in the plurals of masculine nouns has been converted into *ā*, has in the pronouns undergone a still further modification into the diphthongal *ē* *הֵם* or *עֵהם*. The distinction of gender is indicated in the plural not by affixing the characteristic termination of that gender as in nouns, but by a change of the final nasal. An unaccented *ה* is often added by § 61. 6. to relieve the harshness of the consonantal ending.

c. In the technical language of the Jewish grammarians pronouns are called *בְּנוֹתֵימָם* *cognomina*; the first person is *אֲנִי* *the speaker*, the second *אַתָּה* *present*, the third *הוא* *hidden or absent*.

§ 72. When the pronouns are used in their separate form as distinct words they have the forms already given. When, however, they stand in a relation of dependence to verbs, nouns, and particles, they are appended to them in the following abbreviated forms, called the pronominal suffixes :

	SINGULAR.		PLURAL.	
1. <i>Com.</i>	י	כִּי	נִי	
2. { <i>Masc.</i>		הִי	כֶּם	
		הִי	כֶּן	
3. { <i>Masc.</i>		הִי	ם	הֵם
	הִי	הִי	ן	הֵן

In the first person singular *י* is attached to nouns, and *כִּי* to verbs. In the second person the palatal *כ* is substituted for the lingual *ח* of the separate pronoun. For a similar change in the first person see § 85. a. (1). The modifications in the forms of the suffixes, occasioned by the endings of the words to which they are attached, will be considered hereafter, §§ 101, 220. The third plural forms *הֵם*, *הֵן* are used with plural nouns; *ם*, *ן* with verbs and singular nouns.

The suffixes of the second and third persons plural *כֶּם*, *כֶּן*, *הֵם*, *הֵן* are called *grave*, the rest are *light*. The former being mixed syllables, always receive the accent, § 33. 3, and tend more strongly to shorten the words to which they are attached than the latter.

## DEMONSTRATIVE PRONOUNS.

§ 73. 1. The ordinary demonstrative is—

	<i>Masc.</i>	<i>Fem.</i>			<i>Common.</i>
SINGULAR,	זֶה	זֹאת	<i>this</i>	PLURAL,	אֵלֶּה <i>these</i> .

The poetic form זֶה is sometimes a demonstrative, Ps. 12 : 8, Hab. 1 : 11, but more frequently a relative (like the English *that*), in which case it is used without change for both genders and numbers. The feminine is occasionally written without the final ה and with a different vowel letter זֵה or זִה. The plural, coming from a different root, is sufficiently distinguished without the usual termination; אֵלֶּ occurs eight times in the books of Moses and once in 1 Chron. 20 : 8; in all other places the consonantal termination is softened by an appended ה .

2. The singular of this pronoun is in a few instances compounded with ל either without any change of meaning, or, as Ewald and Nordheimer follow Jarchi in supposing, in the sense of the remote demonstrative *that*. Thus (with the article ה prefixed)—

	<i>Masc.</i>	<i>Fem.</i>	<i>Com.</i>
SING. <i>this or that</i>	הַזֶּה	הַזֹּאת	הַזֶּה

a. The first form occurs twice in Genesis (24 : 65, 37 : 19), the third six times in the post-Mosaic books as a masculine (Judg. 6 : 20, 1 Sam. 14 : 1, 17 : 26, 2 Kin. 23 : 17, Dan. 8 : 16, Zech. 2 : 8), and once as a feminine (2 Kin. 4 : 25), the second once in Ezekiel (36 : 35).

3. The personal pronoun of the third person הִיא is used for the remote demonstrative *that*.

## RELATIVE PRONOUN.

§ 74. The relative *who, which* is אֲשֶׁר, which may be employed as a separate word, or may be shortened to a prefix שְׁ

with Daghesh-forte compensative in the following letter, unless it be a guttural and consequently incapable of receiving it, § 23. 1. In a few instances the prefix ש takes the vowel (.) followed by Daghesh-forte, Judg. 5:7, Cant. 1:7, Job 19:29; once it has (,) before א Judg. 6:17, and twice (,) Eccl. 2:22 (in some copies), 3:18. The relative suffers no change for gender or number either in its separate or its prefixed state. Its objective relation to verbs and particles and its possessive relation to nouns are expressed without changing the relative itself, or removing it from its position at the beginning of its clause by appending the appropriate pronominal suffix to the governing word, e. g. אֲשֶׁר שָׁלְחֵהוּ *who he sent him*, i. e. whom he sent, אֲשֶׁר זָרְעוֹ *which its seed*, i. e. whose seed. It may also receive an adverbial sense from being followed by the pronominal adverb שָׁם *there*, e. g. שָׁם — אֲשֶׁר *where*, שָׁמָּה — אֲשֶׁר *whither*, מִשָּׁם — אֲשֶׁר *whence*.

a. The prefix ש occurs to the exclusion of the full form of the relative in the Song of Solomon, and with great frequency in another production of Solomon's, Ecclesiastes. There are besides occasional examples of it in other books, e. g. Judg. 5:7, 6:17, 7:12, 8:26, 2 Kin. 6:11, 1 Chron. 5:20, Job 19:29, Ps. 122–124, 129, 133–137, 144, Lam. 2:15, 16. The word בְּשָׁגָה Gen. 6:3 is in several ancient versions and in the common English translation rendered as though it were made up of the preposition ב, the relative ש and the particle גָּם *for that also*; but the most recent interpreters derive it from the verb שָׁגַג *to err*, and translate *in their erring*.

b. אֲשֶׁר or ש is also used for the conjunction *that*. Comp. Lat. *quod*.

## INTERROGATIVE AND INDEFINITE PRONOUNS.

§ 75. 1. The pronouns מִי *who?* or *whoever* relating to persons, and מָה *what?* or *whatever* relating to things, are employed both as interrogatives and in an indefinite sense. They experience no change for gender or number.

The vowel of מָה is regulated by the initial sounds of the succeeding word. Before a letter capable of receiving Daghesh-forte it is pointed מֶה and the following letter is doubled, e. g. מֶה-שְׂמוֹ Ex. 3:13. Before the stronger gut-



turals ה and ח it also commonly receives (.), e. g. מַה־הִיא Ps. 39 : 5, מַה חָסָאֲתִי Gen. 31 : 36. Before the weaker gutturals א, ע, and ר, it commonly takes (.), e. g. מַה־אֵלֶּה Zech. 1 : 9, מַה עֲבַדְךָ 2 Kin. 8 : 13, מַה רָאִיתָם Judg. 9 : 48. Before ה, ח, and ע with Kamets, and occasionally before other letters it takes (.), § 63. 1. α, e. g. מַה־חָקָה לָּו Ex. 32 : 1, מַה־חָטָאתִי Gen. 20 : 9, מַה־עָשִׂיתָ ib., מַה קָוִל 1 Sam. 4 : 14, מַה מְשַׁפֵּט 2 Kin. 1 : 7. In a few instances the final vowel letter is omitted and the interrogative is joined with the following word, e. g. מַה־הִיא Ex. 4 : 2, מַה־לָּכֶם Isa. 3 : 15, מַה־לָּזָה Mal. 1 : 13, מַה־ם Ezek. 8 : 6 K'thibh.

2. Another interrogative is formed by prefixing the particle אִי to the pronoun זֶה, זֹאת, thus אִי זֶה *which?* or *what?* 1 Kin. 13 : 12, Eccles. 11 : 6, אִי לָזָאת *for what? why?* Jer. 5 : 7.

3. The words פֶּלְמִי אֶלְמִי which are always used in combination, or contracted into one פֶּלְמִי, are in usage equivalent to an indefinite or indeterminate pronoun, Eng. *a certain one*, Lat. *quidam*, Gr. *ὁ δεινα*; they are, however, derived not from pronominal but verbal roots.

## VERBS.

### THEIR SPECIES.

§ 76. 1. Hebrew verbs have seven different forms which have been denominated species or conjugations (בְּנֵי־זָמַן *buildings*). These represent as many modifications of the verbal idea, and are as follows, viz. :

1.	קַל	Kal	Simple active.
2.	נִפְעַל	Niphal	" passive.
3.	פַּעַל	Piël	Intensive active.
4.	פֻּעַל	Pual	" passive.
5.	הִפְעִיל	Hiphil	Causative active.
6.	הִפְעַל	Hophal	" passive.
7.	הִתְפַּעַל	Hithpaël	Reflexive.

a. The term *conjugations* was introduced by Reuchlin, and is very generally employed in Hebrew grammars and in those of the cognate languages. It must be borne in mind, however, that Hebrew conjugations are totally unlike the conjugations of Latin and Greek. The latter denote the various modes of inflection adopted by different roots. The former are modifications of the same root, which differ in meaning while their inflections are substantially alike. They correspond rather with voices or with derivative verbs, such as frequentatives and causatives, although they not infrequently require to be translated by words radically distinct. The term *species* proposed by Schultens, though less commonly adopted, is more descriptive.

2. Kal means *light*, and denotes that species in which no other than the three radical letters appear, and these only in their single power. The other species are called *heavy* (כְּבִידִים), because burdened by the reduplication of the radicals or the addition of other letters. Their names are derived from פָּעַל *to do*, which was the model for inflection, the form assumed by this verb in each species serving as its designation. Unusual verbal forms are in like manner denoted by the corresponding forms imposed upon its radicals.

3. Other technical expressions, such as the names of the various classes of verbs, are also to be traced to this source. A verb whose first radical is a guttural, a Nun, or a Yodh, is called a Pe Guttural, Pe Nun (פִּנִּי), or Pe Yodh (פִּי) verb, Pe as the initial of פָּעַל becoming the technical designation of a first radical generally. So a verb whose second radical is Vav is called an Ayin Vav (עִי); one whose third radical is He, a Lamedh He (לִּה); one whose second and third radicals are alike an Ayin Doubled (עֵי), etc.

§ 77. The general idea of the several species already stated is liable to certain modifications in the variety of cases to which it is applied.

1. The Niphal is commonly the passive of Kal or of the simple idea of the verb, כָּלַב *to steal*, Ni. *to be stolen*; כָּתַב *to write*, Ni. *to be written*.

2. Sometimes, like the Greek middle voice which coincides with the passive in certain of its forms, it has a reflex-

ive signification, *חָמַךְ* to *hide*, Ni. to *hide one's self*; *שָׁמַר* to *keep*, Ni. to *keep one's self*, φυλάττεσθαι; *נָחַם* Ni. to *repent*, lit. to *grieve one's self*, μεταμέλεσθαι; or expresses reciprocal action, *רָצוּ* to *counsel*, Ni. to *take counsel together*; *לָחַם* Ni. to *fight*, μάχεσθαι, lit. to *devour one another*. In some verbs it has both a passive and a reflexive sense, *מָכַר* Ni. to *be sold* and to *sell one's self*; *רָאָה* Ni. to *be seen* and to *let one's self be seen*, to *appear*.

3. Sometimes when the Kal is intransitive and does not admit of a proper passive, the Niphal is either identical with it in signification, *קָרַב* K. and Ni. to *approach*, or retains a shade of its original force by representing the state or condition not absolutely as in Kal, but as something effected and involving a change from another previous condition, *מָלֵא* to *be full*, Ni. to *be filled*, *הָיָה* to *be*, Ni. to *become*.

§ 78. 1. The Piel gives new intensity to the simple idea of the verb, by which its meaning is variously modified according to the nature of the case, *מָעַט* to *be few*, Pi. to *be very few*; *רָדַף* to *follow*, Pi. to *follow ardently*, to *pursue*; *פָּחַד* to *fear*, Pi. to *fear constantly*, to *be timid*; *שָׁאַל* to *ask*, Pi. to *ask repeatedly and earnestly*, to *beg*; *בָּרָא* to *create*, as God, Pi. to *form with pains and labour*, as man; *כָּתַב* to *write*, Pi. to *write much* with the implication that it is to little purpose, to *scribble*; *קָבַר* to *bury*, Pi. to *bury great numbers*.

2. The energy resident in this species displays itself by signifying the producing or causing of that which is denoted by the simple idea of the verb, thus quickening intransitive verbs into transitives, and making such as were transitive before to be doubly so. In this, which is the more frequent case, it becomes virtually equivalent to a causative, *אָבַד* to *perish*, Pi. to *make to perish*, to *destroy*; *לָמַד* to *learn*, Pi. to *teach*, i. e. *cause to learn*. Both these senses are occasionally found united in the same verb, *קָרַב* Pi. to *be very near* and to *bring near*; *שִׁחָה* Pi. to *be very corrupt* and to *corrupt or destroy*.

3. Pual is the passive of Piel, and therefore can only exist when the sense of the latter is such that a passive is possible.

§ 79. 1. The Hiphil denotes the causing or producing of that which is signified by the simple form of the verb, and, as in the corresponding case of Piel, intransitive verbs become transitive, and such as admitted of one object before are now capable of receiving two: יָרַד *to descend*, Hi. *to cause to descend, bring down*; בּוֹא *to come*, Hi. *to bring*; רָאָה *to see*, Hi. *to show*.

2. In some verbs Hiphil has an intransitive sense, but in most of these cases there is either an ellipsis of the object or the idea of production and causation can still be obscurely traced, קָשָׁב Hi. *to be attentive*, prop. *to make (one's ear) attend*; מִתְּהַק *to be sweet*, prop. *to cause sweetness*; שָׂכַל Hi. *to be wise*, prop. *to act wisely, exhibit wisdom*; אָמַץ Hi. *to be brave*, prop. *to act bravely*; זָקֵן Hi. *to grow old*, prop. *to acquire age*. In a few instances both senses are found united in the same verb, פָּרַח Hi. *to cause to bud and to put forth buds*; אָרַךְ Hi. *to prolong and to be long*; עָשַׁר Hi. *to enrich and to grow rich*; שָׁמַן Hi. *to make fat and to become fat* (comp. Eng. *fatten*).

3. Hophal is the passive of Hiphil.

a. When Kal has both a transitive and an intransitive sense, Hiphil, as the causative of the latter, becomes substantially identical with the former, נָטָה K. *to extend or to bend*, trans. and intrans., Hi. *id.* trans. In Job 23: 11, Ps. 125: 5. Isa. 30: 11, where the Hiphil of this verb appears to be used intransitively in the sense of *turning aside*, there is an ellipsis of its proper object, *to bend (the steps)*.

§ 80. 1. The Hithpael is reflexive or reciprocal of the idea of the verb, mostly as this is expressed in the Piel species (from which it is formed, § 82. 5), the particular shade of meaning being modified according to the circumstances of the case. (1) It indicates that the subject is likewise the direct object of the action, מִלָּט Pi. *to deliver*, Hith. *to escape, deliver one's self*; צִדֵּק Pi. *to justify*, Hith. *to justify one's self*;

הִשֵּׁט Pi. *to seek*, Hith. *to disguise one's self*, prop. *to let one's self be sought for*; הִקָּה Pi. *to make sick*, Hith. *to make one's self sick* whether in reality or in the esteem of others, i. e. *to feign sickness*; הִלֵּם Hith. *to show one's self wise* whether in reality or in his own conceit. (2) Or that he is the indirect object of the action, which is for his benefit, or relates entirely to him, פָּתַח Pi. *to open*, Hith. *to open for one's self*; נָחַל Hith. *to inherit (for one's self)*; הִיָּן Pi. *to make gracious*, Hith. *to implore favour*, prop. *to make to be gracious to one's self*. (3) Or that the action is mutual between two or more parties, קָשַׁר Pi. *to bind*, Hith. *to conspire*, prop. *to band together*; רָאָה *to see*, Hith. *to look upon one another*.

2. This species is sometimes a mere passive like the Niphal שָׁכַח *to forget*, Hith. *to be forgotten*; בָּשַׁר Pi. *to atone*, Hith. *to be atoned*; עָתֵד Pi. *to prepare*, Hith. *to be prepared*. In a few instances the reflexive and the passive senses are found in the same verb, מָכַר Hith. *to sell one's self* and *to be sold*.

a. (1) The affinity between the Piel and Hiphil species is such as in very many verbs to render it unnecessary to retain them both, and one or the other has been allowed to fall into disuse. Where both exist, they are often nearly or quite synonymous, and are used indiscriminately, קָדַשׁ Pi. and Hi. *to sanctify*, or differ only in the frequency of their employment, שָׁלַח Pi. and Hi. (rare) *to send*, שָׁמַע Pi. (rare) and Hi. *to cause to hear*. In other cases they are distinguished by adhering to those significations of the species in which they depart palpably from one another, צָמַח Pi. (intens.) *to grow luxuriantly*, Hi. (caus.) *to make to grow*, סָבַל Pi. (caus.) *to make foolish*, Hi. (intrans.) *to act foolishly*; or by developing them from different significations of the root, בָּשַׁל Pi. *to cook* (food), Hi. *to ripen* (fruit); בָּרַךְ Pi. *to bless* (prop. *to kneel in worship*), Hi. *to cause to kneel* (as a physical act), כָּצַם Pi. *to break the bones* (כָּצַם), Hi. *to render strong*; or by restricting them to special applications, קָטַר Pi. *to burn incense* (to idols), Hi. *to burn incense* (to God); הָלַךְ Hi. *to change*, Pi. *to change* (the clothes); פָּשַׁט Hi. *to strip*, Pi. *to strip* (the slain in battle).

(2) It is still less common to find both Niphal and Hithpael in the same verb. Where this does occur they are sometimes used interchangeably, at others a distinction is created or adhered to, שָׁפַךְ Ni. and Hith. *to be poured out*; דִּבֶּר Ni. and Hith. *to talk with one another*; בֵּרַךְ Ni. *to be blessed*, Hith. *to bless one's self*; הִרְשָׁה Ni. *to be ploughed*, Hith. *to keep (one's self) quiet*; קָשַׁר Ni. *to be bound*, Hith. *to conspire*.

(3) When in particular verbs two species have substantially the same



sense, it sometimes happens that parts only of each are in use, one supplementing the deficiencies of the other, or that one of the active species, losing its proper passive, is supplied by another whose corresponding active is wanting. Thus *כָּלַל* *to be able* has a Kal preterite and infinitive; but its future is Hophal (strictly, *to be made able*, but in usage the equivalent of Kal); *פָּסָה* *to be pale*, *נָגַשׁ* *to draw near*, *נָחַךְ* *to be poured out*, have their futures in the Kal but their preterites in the Niphal; *רָסָה* *to add* has both a Kal and a Hiphil preterite, which are synonymous, but only a Hiphil future. Again, in *בָּדַל* *to separate* and *שָׁמַד* *to destroy*, the Kal has yielded to the Hiphil (strictly, *to cause separation, destruction*), but the Niphal is retained as its passive; *רָחַץ* *to bathe* and *זָרַק* *to sprinkle*, have in the active the Kal form and in the passive the Pual.

(4) All verbs are found in one or more of these species or conjugations, but very few in the whole of them. Of the 1,332 trilateral verbs in the Hebrew Bible, 530 appear in some one species only, 360 in two species, 235 in three, 118 in four, 70 in five, 12 in six, and but 7 in the entire number, viz.: *בָּקַע* *to cleave asunder*, *גָּלַה* *to uncover*, *הָלַה* *to be sick*, *רָדַע* *to know*, *רָצַח* *to bring forth*, *פָּאָר* *to visit*, *רוּם* *to be high*. The number of species in which a given verb appears, is sometimes limited by the necessity of the case, as when its meaning will not admit of the modifications denoted by all the species; or by usage, as when certain species are dropped as unnecessary, the ideas which they would convey being expressed in another manner; or by the circumstance that in the small volume of the Old Testament, examples may not occur of all the species which actually were in use.

*b.* Instances occur in which the active species, and less frequently the passives, derive their meanings not directly from the root but from some noun which has sprung from it. These are called Denominatives. Thus, *נָכַר* K. *to break the neck* (*נָכַר*); *עָשָׂר* K. *to tithe* (*עָשָׂר* ten); *לָבַן* *to make bricks* (*לָבַנָה*); *נָלַב* Ni. *to be possessed of understanding*, or, according to others, *to be devoid of understanding* (*לֵבָב* heart); *בָּהֵן* Pi. *to act as priest* (*בָּהֵן*); *תָּבַן* Pi. *to build a nest* (*תָּבַן*); *מָרַבַּע* Pu. part. *square* (*אַרְבַּע* four); *מִשְׁקָד* Pu. *almond-shaped* (*מִשְׁקָד*); *מָהַלַּע* Pu. *died scarlet* (*תוֹלַעַת*); *הִשְׁלִיךְ* Hi. *to snow* (*שֶׁלֶג*); *הִאֲזִין* Hi. *to give ear* (*אָזֶן*); *הִפִּיחַ* Hi. *to snare* (*פֶּחַ*); *הִמְלִיחַ* Ho. *to be salted* (*מֶלַח*); *הִתְיַחֵר* Hith. *to make one's self a Jew* (*יְהוּדִי*); *הִצְטִיחַ* Hith. *to supply one's self with provision* (*צִיר*). A verbal form may occasionally arise even from an adverb, *נִהְלָאָה* Ni. part. *removed far away* (*הִלָּאָה*); or an interjection, *וַיִּהָם* Hi. *and he stilled* (*הָם* hush!).

## PERFECT VERBS.

§ 81. There is one normal standard for the formation of these several species and their further inflection, to which all verbs conform unless prevented by the character of their radicals. There are no anomalous or irregular deviations



from this standard, such as are found in other languages, for which no explanation can be given but the fact of their occurrence. Whatever deviations do occur result from the presence of letters in the root which do not admit of certain combinations and forms, and compel the adoption of others in their stead. Verbs are hence distinguished into perfect and imperfect. They are styled perfect when their radical letters are capable of entering into all those combinations and exhibiting all those forms which conformity with the standard requires. They are imperfect when the root contains a weak letter, § 7. 2, or is otherwise so constituted as to lead to a departure from the standard inflections.

§ 82. 1. In perfect verbs the Kal is formed by giving Pattahh, or more rarely one of its compounds, Tsere or Hholem, to the second radical as its essential or characteristic vowel, and to the first radical a pretonic Kamets, § 64. 2, thus: קָטַל, קָבַר, קָטַן.

a. The number of verbs, perfect and imperfect, whose second radical has Tsere or Hholem, or as they are technically called *middle ē* and *middle o*, is quite inconsiderable. They are mostly of an intransitive signification.

(1) The following have Tsere, viz.:

זָהָן <i>to be old.</i>	קָבַר (Isa. 24:20 קָבַר) <i>to be</i>	מָת <i>to die.</i>
חָפֵץ <i>to delight.</i>	חָבֵר <i>heavy.</i>	נָבַל <i>to fade.</i>
חָצַב <i>to hew.</i>	כָּשָׁר <i>to be right.</i>	צָמָא <i>to thirst.</i>
טָהַר <i>to be clean.</i>	לָבַשׁ and לָבַשׁ <i>to put on.</i>	קָמַל (Isa. 33:9 קָמַל) <i>to</i>
טָמֵא <i>to be unclean.</i>	מָלָא trans. or intrans. (Esth. 7:5 מָלָא trans.) <i>to</i>	וִילָח <i>to hate.</i>
רָבַשׁ <i>to be dry.</i>	רָבַל <i>fill or be full.</i>	שָׁפַל <i>to be brought low.</i>
יָרָא <i>to fear.</i>		

(2) The following have Tsere in pause, § 65. 3. a, or as a pretonic vowel, § 64. 2, before a suffix, but Pattahh in other cases. Such as only occur in pause or with suffixes are printed with Tsere.

אָהַב <i>to love.</i>	גָּדַל <i>to be or become</i>	חָלַל <i>to cease.</i>
אָשַׁם <i>to be guilty.</i>	גָּדַל <i>great.</i>	חָמַץ <i>to be leavened.</i>
בָּצַח <i>to swell.</i>	הָבַח <i>to cleave to.</i>	חָנַף <i>to be profaned.</i>
בָּרַח <i>to prevail.</i>	הָשַׁן <i>to grow fat.</i>	חָסַר <i>to lack.</i>

חָפַר to blush (distinguished from חָפַר to dig).	עָצַם to be strong.	שָׂבַע to be sated.
צָלַח to come upon, to prosper.	שָׂמַח to rejoice.	
יָאֵף to be weary.	קָדַשׁ to be holy.	שָׁכַח to forget.
רָשׁ to possess.	קָרַב to come near.	שָׁמַם to be desolate.
נָעַם to be pleasant.	רָעַב to be hungry.	שָׁמַע to hear.

Several others are marked with Tsere in the lexicon of Gesenius, in which that vowel does not occur.

(3) The following have Hholem :

אָזַר to shine.	יָכַל to be able.	רָב (Ps. 18 : 15 רָב) to shoot.
בֹּזַשׁ to be ashamed.	רָקַשׁ to snare.	
טוֹב to be good.	נָזַל (see §86. a) to flow.	שָׁלַל (Gen. 43:14 שָׁלַלְתָּ) to be bereaved.
רָגַז to dread.	קָטַן to be small.	

2. The Niphal is formed by prefixing נִ to the letters of the root ; thus, נִקְטַל, which by § 61. 1. becomes נִקְטַל.

3. The Piel and Pual are formed by doubling the second radical and attaching the appropriate vowels ; thus, קָטַל, קָטַל.

4. The Hiphil and Hophal are formed by prefixing הִ with the proper vowels ; thus, הִקְטִיל, הִקְטִיל.

5. The Hithpael is formed by prefixing הִתְ to the construct infinitive of the Piel ; thus, הִתְקַטֵּל. If the first radical be one of the sibilants ס, שׁ or שׁ, the ת of the prefixed syllable will be transposed with it, הִתְשַׁחֵף, הִתְשַׁחֵף. If the first radical be צ, the ת will be transposed, and in addition changed to ט, e. g. הִצְטַחֵק. If the first radical be one of the linguals ד, ט or ת, the ת will be assimilated or united to it by Daghes-forte, הִדְחַף, הִדְחַף, הִתְחַם.

a. In one instance הִתְשַׁחֵף Jer. 49:3 ת remains before שׁ without transposition, which would bring three linguals in close connection, and once it is assimilated to שׁ, Eccl. 7:16 וְשִׁחִימָם, elsewhere וְשִׁחִימָם ; ת is likewise assimilated to the sibilant ז in the only Hithpael form in which that letter is the initial of the root הִזְכֹּר Isa. 1:16. In one instance הִתְחַפֵּק Judg. 19:22 ת remains without assimilation before ר. The ת may either be assimilated or not to the initial נ of two verbs נָשָׂא, נָשָׂא, and the initial כ of two verbs כָּפַר, כָּפַר. It is assimilated to the כ of כָּבַם, which occurs but twice in the Hithpael, to the נ of נָאֵץ, which only occurs once, and in one instance to ר, viz. אֲרוּמָם Isa. 33:10 but אֲרוּמָם Dan. 11:36.

b. The seven species may, agreeably to their formation, be reduced to three with their derivatives, viz.:

<i>Active</i>	1. Kal	2. Piel	3. Hiphil
<i>Passive</i>		Pual	Hophal
<i>Middle</i>	Niphal	Hithpael	

(1) The prefixed letters of the Niphal and Hithpael נ and ה (with ה prosthetic, §53. 1. a) are probably in their origin fragmentary pronouns signifying *self*; whether they are referable to אָנִי and אַתָּה of the first and second persons must be left to conjecture. The idea primarily suggested is that of performing an action upon one's self; but in the Niphal usually, and in the Hithpael occasionally, the reflexive signification has, as in certain tenses of the Greek middle and in the reciprocal verbs of some modern languages, given place to the passive. In the Aramæan the forms with a prefixed הָ have not only quite lost their original character as reflexives, but have superseded all other passives.

(2) The idea of causation in the Hiphil and Hophal, if the author may venture to offer his own opinion upon this perplexed subject, is not due, as in the Indo-European causatives, to the introduction of a syllable directly suggesting it. It appears to be primarily another intensive form, with which usage has ordinarily connected, as it frequently has with the Piel, the notion of productive energy or the quickening of an intransitive into a transitive. As in the Piel and its derivatives, the idea of intensity is suggested by giving a doubled and consequently more intense pronunciation to the central radical; so in the Hiphil, by a like symbolism, the power of the root is augmented by the accession of a new initial syllable, whether the weak letter ה is merely for the sake of pronouncing the vowel, which seems likely from the corresponding א in Aramæan and Arabic, or is itself significant, in which case it must be of pronominal origin, related possibly to הוּא of the third person, and having a prepositional or intensive force.

(3) The distinction between active and passive in the intensive and causative species is made by the vowels alone, and that in a way perfectly simple, and yet as clearly marked as possible. Of the three pure vowels *i* and *u* offer the most striking contrast, and these are severally set in opposite syllables in the forms to be distinguished; *i* or its cognate *e* marks the second syllable of the actives, *u* or its cognate *o* the first syllable of the passives, the other syllable receiving in every case the simplest and only remaining vowel: thus, הַקְטִיל, הִקְטִיל — הִקְטִיל, הִקְטִיל. For that *a* primarily belonged to the first syllable of both Piel and Hiphil is apparent from its retaining its place throughout these species with the exception of the preterite, and from its preservation in the cognate languages.

§ 83. If קָטַל to *kill* be taken as the representative of the regular verb, the various species with their significations will be as follows, viz.:

1. Kal	קָטַל	<i>to kill.</i>
2. Niphal	נִקְטַל	<i>to be killed.</i>
3. Piel	קָטַל	<i>to kill many or to massacre.</i>
4. Pual	קָטַל	<i>to be massacred.</i>
5. Hiphil	הִקְטִיל	<i>to cause to kill.</i>
6. Hophal	הִקְטַל	<i>to be caused to kill.</i>
7. Hithpael	הִתְקַטַּל	<i>to kill one's self.</i>

a. It is in each case the third person masculine singular of the preterite which is given above, and the strict signification therefore is *he has killed*, etc. These being the simplest forms of the various species, however, and destitute of any sign of tense or person, are commonly used to represent the species; and in this sense the proper equivalent is the infinitive, which is the form used for designating verbs in English.

b. The verb קָטַל is well fitted for a model, and is now generally so employed. The consonants, which compose its root, have no peculiarities to interfere with its inflection, it has a signification capable of being carried through all the species, and as it exists likewise in the cognate languages, it offers a good basis for their comparison. It occurs, indeed, but three times in the Bible, Job 13:15, 24:14, Ps. 139:19, and in but one species; still the very rarity of its occurrence only restricts it more completely to its use as a representative or typical verb. The old Jewish model קָטַל, §76. 2, is objectionable on account of its weak letter ט, and on account of the twofold sound of its initial radical כ, which, with its Daghesh-lene, might prove perplexing to beginners.

c. (1) The existence of other and less usual species is a needless assumption. The Poel, Pilel, Pilpel and the like, are not additional species but identical in character and signification with those already named. The more copious Arabic, with its nicer shades of distinction, has greatly multiplied the number of its species or conjugations, incorporating into its standard paradigm forms corresponding to some of these which the Hebrew only occasionally employs. In the latter language, however, they are at the utmost alternate forms substituted in place of the ordinary ones, and found for the most part in the imperfect verbs, to the nature of whose radicals they owe their peculiarities of structure. When, as is the case in a very few instances, there is a double form to a particular species in the same verb, usage has mostly created an arbitrary distinction between them, e. g. Pi. שָׁחַט *to uproot* and שָׁחַט *to take root*; Pi. קָבַם *to cause to stand*, applied to covenants and oaths, *to ratify*, and קָבַם, in a physical sense, *to raise up*; Hi. הִלִּיחַ *to cause to rest, to set down*, and הִלִּיחַ *to leave, to let alone*. There is no objection to the employment of these names as convenient designations of particular modes of formation, provided it is understood that they mean nothing more.

(2) There are very few instances of what may be called compound species; thus, Niphal of Pual נִגְזַל Isa. 59:3, Lam. 4:14, *to be exceed*

*ingly defiled*, stronger than the simple Niphal נִקְטַל; Niphal of Hithpael נִקְטְרוּ Ezek. 23:48, נִכְפָּר Deut. 21:8, נִשְׁחָדָה Prov. 27:15.

§ 84. To each of these species belong a preterite and future, two forms of the infinitive, an absolute and a construct, a participle, and, except to the Pual and Hophal which as pure passives cannot express a command, an imperative. The Kal has both an active and a passive participle, one more, consequently, than the other species. The preterite of each species is the form already described, § 83. The remaining parts are formed in the following manner, viz.:

1. The absolute infinitive is formed by changing the last vowel in Hiphil and Hophal to Tsere, and in each of the other species to Hholem, observing likewise that Hhirik in the penult of Piel and Hiphil is to be changed to Pattahh. (See Paradigm of the Perfect Verb.) This rule gives to Niphal the infinitive נִקְטַל, which form actually occurs, § 91. 6. If, however, the original Sh'va be suffered to remain after the prefixed נ, § 82. 2, thus, נִקְטַל, a prosthetic ה will be required in order to its pronunciation, § 53. 1. *a*, after which נ will be assimilated to the following letter, § 54. 2, and a pretonic Kamets, § 64. 2, added to the פ in order to give full effect to the reduplication; thus הִנְקַטַּל, which is the form written in the paradigm.

2. The construct infinitive is formed from the absolute in the Kal by rejecting the pretonic Kamets, § 82. 1, in Niphal by changing the last vowel to Tsere, and in the remaining species by making the last vowel conform to the corresponding vowel of the preterite.

3. The future is formed from the construct infinitive by the appropriate personal prefixes; if the first letter of the infinitive be ה, it is rejected, § 53. 3, and its vowel given to the prefix.

*a.* (1) Some verbs take Pattahh in the last syllable of the Kal future instead of the Hholem of the construct infinitive. This is particularly the case with intransitive verbs. Such as have Tsere in the preterite regu-

larly take Pattahh in the future; of the list given §82. 1. a. (1) and (2) but three *חָצַב*, *נָבַל*, *שָׁבַן* take Hholem, and two *חָפַץ* and *שָׁמַם* take indifferently Hholem or Pattahh. Of verbs with middle *σ* in the preterite three *נָזַל*, *קָטַן*, and *שָׁכַל* take Pattahh in the future; the rest either do not occur in the future, or have imperfect letters in their root which obscure their true formation.

(2) The following verbs with Pattahh in the preterite have Pattahh likewise in the Kal future. Those which do not occur in the Kal preterite, or occur only in forms which do not reveal the character of the vowel following the second radical, are distinguished by an asterisk. Verbs having a Pattahh in the future, which is due to imperfect letters in the root, (e. g. Pe Yodh, Ayin Guttural, Lamedh Guttural), are not included in this list.

<i>אָבַל</i> to mourn.	<i>נָגַשׁ</i> to come near.	<i>רָבַן</i> to lie down.
* <i>אָלַף</i> to learn.	<i>נָשַׁל</i> (intrans.) to fall off.	<i>רָגַז</i> to rage or tremble.
* <i>אָמַץ</i> to be strong.		* <i>רָטַב</i> to be wet.
* <i>אָנַף</i> to be angry.	* <i>נָתַף</i> to be poured.	* <i>רָבַב</i> to ride.
* <i>הָבַל</i> to become vain.	<i>סָלַק</i> (§ 86. b.) to ascend.	* <i>רָפַד</i> to spread.
<i>חָזַק</i> to be strong.	<i>עָשַׁן</i> to smoke.	* <i>רָקַב</i> to rot.
<i>חָכַם</i> to be wise.	* <i>עָתַק</i> to be removed.	<i>שָׁכַב</i> to lie down.
<i>הָשִׁךְ</i> to be dark.	* <i>צָדַק</i> to be righteous.	<i>שָׁלַט</i> to rule.
* <i>פָּטַל</i> to be foolish.	<i>קָלַל</i> to be lightly esteemed.	* <i>שָׁלַם</i> to be complete.
<i>לָמַד</i> to learn.		* <i>שָׁמַן</i> to grow fat.
<i>מָתַק</i> to be sweet.	* <i>קָשַׁב</i> to be attentive.	

(3) The following with Pattahh in the preterite have both Pattahh and Hholem in the future.

<i>בָּגַד</i> to deal treacherously.	<i>חָמַם</i> to be hot.	<i>נָשָׁה</i> to bite.
<i>גָּזַר</i> fut. <i>σ</i> , to tear, fut. <i>a</i> , to resolve.	<i>חָנַן</i> to be gracious.	<i>פָּעַל</i> to do.
<i>הָלַךְ</i> (mostly fut. <i>ē</i> ) to go.	* <i>חָרַשׁ</i> fut. <i>σ</i> , to plough, fut. <i>a</i> , to be silent.	<i>פָּשַׁט</i> to strip off.
<i>זָעַם</i> to curse.	<i>טָרַח</i> to tear.	<i>סָס</i> to use divination.
* <i>הָבַשׁ</i> to bind.	<i>רָצַר</i> to form.	<i>קָצַר</i> fut. <i>σ</i> , to cut off, fut. <i>a</i> , to be short.
* <i>חָלַשׁ</i> fut. <i>σ</i> , to subdue, fut. <i>a</i> , to be weak.	<i>מָצַל</i> to trespass.	<i>שָׁכַת</i> to rest.
	<i>נָדַד</i> to flee.	<i>תָּמַם</i> to be finished.
	<i>נָדַר</i> to vow.	

b. Some imperfect verbs, chiefly Pe Yodh, take Tsere in the second syllable of the Kal future, e. g. *יָהֵן*, *יָשֵׁב*.

4. The imperative has the same form with the construct infinitive except in Hiphil, where the last vowel is Tsere as in the infinitive absolute.



*a.* Where the Kal future has Pattahh or Tsere the imperative takes the same.

5. The Kal active participle takes the form קָטֵל and the passive קָטוּל. The participle of the Niphal lengthens the last vowel of the preterite from Pattahh to Kamets; those of the other species are formed by prefixing הַ to the construct infinitive, rejecting ה where this is the initial letter, § 53. 3, and lengthening the last vowel where this is short.

§ 85. 1. The preterite and future are inflected through three persons, the imperative only in the second person, a command presupposing the form of direct address. There are also distinct forms for the singular and plural numbers and for the masculine and feminine genders. Verbal inflections are made by means of pronominal fragments added to the end of the preterite and imperative, and for the most part prefixed to the future.

*a.* The following are the fragments used for this purpose in the various parts of the verb:

*Preterite* (עָבַר).

(1) SINGULAR. 3rd pers. masc. The third person alone has no personal ending in any of its forms; as each of the others has such a termination, none was needed for the sake of distinction. Nothing more was required than to indicate the gender and number. The masculine singular is expressed by the simple form of the species with no appended sign whatever.

3 fem. The original feminine termination is הַ, which, appended to the masculine, would give עָבַרְהַ, a form used before suffixes, § 101. 1, in Lamedh He verbs and occasionally elsewhere, § 86. b. Commonly, however, in verbs as in nouns and adjectives, the final ה is dropped, § 55. 2. c, and the previous vowel, which thus comes to stand in a simple syllable, is lengthened, עָבַרְהַ.

2 masc. The appended הַ is derived from עָבַרְהַ.

2 fem. הַ from עָבַרְהַ.

1 com. הַ changed from עָבַר of עָבַרְהַ; compare the similar relation of the suffixes הַ, כֵּם to the pronouns עָבַרְהַ, עָבַרְהַ § 72. The Ethiopic retains the *k* unaltered, *katalku*.

PLURAL. 3 *com.* The original plural termination § 71. b. (2) is a nasal ׀ or ך preceded by the vowel ך. The full ending ך is still found in a very few instances, § 86. b, generally the ך is dropped, § 55. 2. a.

2 *masc.* ך from ך.

2 *fem.* ך from ך.

1 *com.* ך from ך.

### Future (עָתִיד).

(2) SINGULAR. 3rd *pers. masc.* The prefixed ך is from ך; the vowel *u*, which distinguishes the masculine pronoun, is changed to the corresponding semivowel ך, and this at the beginning of words becomes ך, § 56. 2.

3 *fem.* ך, the sign of the feminine, is here prefixed.

2 *masc. and fem.* The prefixed ך is from ך, ך, from the latter of which is derived the appended ך of the feminine.

1 *com.* The prefixed ך is from ך.

PLURAL. 3 *masc. and 2 masc.* The same plural termination as in the preterite is appended to the corresponding singular forms.

3 *fem. and 2 fem.* The feminine plural is, as in the pronouns ך, ך, denoted by ך appended to the singular, the 2 *fem. sing.* termination ך being dropped as superfluous.

1 *com.* The prefixed ך is from ך.

### Imperative (צִוִּי), etc.

(3) No designation of the person is here necessary as the second is the only one in use. Gender and number are indicated by the same terminations as in the corresponding person of the future. The future forms will, in fact, in every case directly yield those of the imperative by rejecting the prefixed ך, the sign of the second person, and restoring the ך in those cases in which it has been suppressed.

(4) The *Infinitive* (צִוִּי fountain, whence other forms are derived) is an abstract verbal noun commonly masculine, but sometimes with a feminine termination.

(5) The *Participle* (צִוִּי intermediate between the preterite and the future) shares the inflections of nouns and adjectives.

2. The inflections of the perfect verb in all the species are shown by the paradigm of קָטַל upon the next page.

PARADIGM OF

		KAL.	NIPHAL.	PIEL.	PUAL.
PRET.	3 m.	קָטַל	נִקְטַל	קָטַל	קָטַל
	3 f.	קָטְלָה	נִקְטְלָה	קָטְלָה	קָטְלָה
	2 m.	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
	2 f.	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ
	1 c.	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי
	Plur. 3 c.	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ
	2 m.	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
	2 f.	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן
	1 c.	קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ
INFIN. absol.		קָטוּל	הִקְטִיל	קָטַל	קָטַל
		constr. קָטַל	הִקְטִיל	קָטַל	(קָטַל)
FUT.	3 m.	יִקְטֹל	יִקְטַל	יִקְטֹל	יִקְטֹל
	3 f.	תִּקְטֹל	תִּקְטַל	תִּקְטֹל	תִּקְטֹל
	2 m.	תִּקְטֹל	תִּקְטַל	תִּקְטֹל	תִּקְטֹל
	2 f.	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי
	1 c.	אֶקְטֹל	אֶקְטַל	אֶקְטֹל	אֶקְטֹל
	Plur. 3 m.	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
	3 f.	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה
	2 m.	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ
	2 f.	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה
	1 c.	נִקְטֹל	נִקְטֹל	נִקְטֹל	נִקְטֹל
IMPER.	2 m.	קָטַל	הִקְטִיל	קָטַל	
	2 f.	קָטְלִי	הִקְטְלִי	קָטְלִי	
	Plur. 2 m.	קָטְלוּ	הִקְטְלוּ	קָטְלוּ	wanting
	2 f.	קָטַלְנָה	הִקְטַלְנָה	קָטַלְנָה	
PART.	act.	קָטֵל		מִקְטֵל	
	pass.	קָטוּל	נִקְטֵל		מִקְטֵל

## PERFECT VERBS.

HIPHIL.	HOPHAL.	HITHPAEL.	KAL ( <i>mid. ē</i> ).	KAL ( <i>mid. ō</i> ).
הִקְטִיל	הִקְטִיל	הִתְקַטֵּל	קָטַד	שָׁכַל
הִקְטִילָהּ	הִקְטִילָהּ	הִתְקַטְּלָהּ	קָטְדָה	שָׁכְלָהּ
הִקְטִילֶתָּ	הִקְטִילֶתָּ	הִתְקַטְּלֶתָּ	קָטַדְתָּ	שָׁכַלְתָּ
הִקְטִילֶתְּ	הִקְטִילֶתְּ	הִתְקַטְּלֶתְּ	קָטַדְתְּ	שָׁכַלְתְּ
הִקְטִילֵתִי	הִקְטִילֵתִי	הִתְקַטְּלֵתִי	קָטַדְתִּי	שָׁכַלְתִּי
הִקְטִילֻהוּ	הִקְטִילֻהוּ	הִתְקַטְּלוּ	קָטְדוּ	שָׁכְלוּ
הִקְטִילֹתָם	הִקְטִילֹתָם	הִתְקַטְּלוּתָם	קָטְדוּם	(שָׁכְלוּתָם)
הִקְטִילֹתְךָ	הִקְטִילֹתְךָ	הִתְקַטְּלוּתְךָ	קָטְדוּךָ	(שָׁכְלוּתְךָ)
הִקְטִילֻנִּי	הִקְטִילֻנִּי	הִתְקַטְּלוּנִי	קָטְדוּנִי	שָׁכְלוּנִי
הִקְטִיל	הִקְטִיל	(הִתְקַטֵּל)	קָטְדוּ	שָׁכְלוּ
הִקְטִיל	הִקְטִיל	הִתְקַטֵּל	קָטַד	שָׁכַל
יִקְטִיל	יִקְטִיל	יִתְקַטֵּל	יִקְטִיד	יִשְׁכַּל
תִּקְטִיל	תִּקְטִיל	תִּתְקַטֵּל	תִּקְטִיד	תִּשְׁכַּל
תִּקְטִיל	תִּקְטִיל	תִּתְקַטֵּל	תִּקְטִיד	תִּשְׁכַּל
תִּקְטִילִי	תִּקְטִילִי	תִּתְקַטֵּלִי	תִּקְטִידִי	תִּשְׁכַּלִּי
אִקְטִיל	אִקְטִיל	אִתְקַטֵּל	אִקְטִיד	אִשְׁכַּל
יִקְטִילוּ	יִקְטִילוּ	יִתְקַטֵּלוּ	יִקְטִידוּ	יִשְׁכְּלוּ
תִּקְטִילְנָהּ	תִּקְטִילְנָהּ	תִּתְקַטֵּלְנָהּ	תִּקְטִידְנָהּ	תִּשְׁכַּלְנָהּ
תִּקְטִילֻהוּ	תִּקְטִילֻהוּ	תִּתְקַטֵּלֻהוּ	תִּקְטִידוּ	תִּשְׁכְּלוּ
תִּקְטִילְנָהּ	תִּקְטִילְנָהּ	תִּתְקַטֵּלְנָהּ	תִּקְטִידְנָהּ	תִּשְׁכַּלְנָהּ
נִקְטִיל	נִקְטִיל	נִתְקַטֵּל	נִקְטִיד	נִשְׁכַּל
הִקְטִיל		הִתְקַטֵּל	קָטַד	
הִקְטִילִי		הִתְקַטְּלִי	קָטְדִי	
הִקְטִילֻהוּ	wanting	הִתְקַטְּלוּ	קָטְדוּ	
הִקְטִילְנָהּ		הִתְקַטְּלְנָהּ	קָטְדְנָהּ	
מִקְטִיל		מִתְקַטֵּל		
	מִקְטִיל			



*b. SING. 3 fem.* The old form with ה is found constantly in Lamedh He verbs, occasionally in Lamedh Aleph, and in two instances besides, אָלַח Deut. 32:36 (with the accent on the penult because of a following monosyllable, § 35. 1.), and שָׁבַח Ezek. 46:17 from שׁוּב. The vowel letter א is once written in place of ה, גָּבַחַּא Ezek. 31:5 *K'thibh*, § 11. 1. *a*.

*2 masc.* The vowel letter ה is sometimes appended as in the pronoun אָחָה from which the termination is taken, בָּגְדָהּ Mal. 2:14. שָׁמְעָהּ Jer. 17:4; so in other species besides Kal, נִכְסְפָהּ Gen. 31:30, רָדְפָהּ Job 38:12 *K'thibh*, הִצְמָהּ Ps. 73:27. In the last example the ה of the root is united by Daghesh-forte with the ה of the personal affix; this union regularly occurs between roots ending with ה and affixes beginning with the same letter נִצְמָהּ Job 23:17, הִשָּׁבַח Ps. 89:45, הִשְׁבַּח Isa. 16:10, הִשְׁבַּחַם Ex. 5:5, מָחָה Ezek. 28:8, מָחָה Gen. 19:19, וְהִחַמְתִּי Jer. 49:37.

*2 fem.* The full termination הָיָא of אָיָא is frequently added in Jeremiah and Ezekiel and occasionally elsewhere, וְזָרְחָי Ezek. 16:22, and repeatedly in the same chapter, וְרָדְרָחָי Ruth 3:3; so in other species הִפְרָחָי Jer. 3:5, לְמִדְרָחָי Jer. 13:21. See also Jer. 4:19, 22:23, 46:11.

*1 com.* The vowel letter י is, contrary to the ordinary rule, § 11. 1. *a*, omitted in four instances in the *K'thibh*, though it is supplied by the *K'ri*, הָיָה Ps. 140:13, Job 42:2, בָּנִיָּה 1 Kin. 8:48, עָשִׂיָּה Ezek. 16:59.

*PLUR. 3 com.* The full ending הָיָא only occurs in יִדְלִיָּה Deut. 8:3, 16 צָקִיָּה Isa. 26:16, and רָקִשָׁיָה Isa. 29:21 from רָקַשׁ, the restoration of the Hholem before the pause accent causing the rejection of the Kamets, which is a pretonic vowel and can only remain in the immediate vicinity of the accent; the form is thus sufficiently explained without the necessity of assuming it to be the future of a verb קִוֵּשׁ which nowhere else occurs. An otiant א, § 16. 1, is twice added to this person, as is regularly the case in Arabic, הִלְכִיָּא Josh. 10:24, אָבִיָּא Isa. 28:12. The forms of similar appearance אֲנִשָׁיָה Ps. 139:20, רָקִשָׁיָה Jer. 10:5, are in reality of different character as the א is in these a radical, whose vowel has been shifted to the preceding letter, § 57. 2. (3). The occasional omission of the vowel letter י from the *K'thibh*, e. g. אָמַרְךָ 1 Sam. 13:19, חָבַלְךָ Esth. 9:27, שָׁפַחְךָ Deut. 21:7, הָיָה Josh. 18:12, 14. 19 indicates a difference of reading. The words of the text are in the singular, and require the pointing אָמַר etc. שָׁפַחְךָ etc.; the *K'ri* has substituted אָמַרְךָ etc. שָׁפַחְךָ etc. for the sake of a more exact concord of the verbs with their subjects, § 48.

*2 masc. and fem.* There is no example of a verb middle σ in the second person plural; the forms in the paradigm are inferred from analogy, to indicate which they are enclosed in parentheses. In הִשְׁלַכְתֶּםָּהּ Am. 4:3, הָ, is added to the *2 fem.* as to the corresponding pronoun.

§ 87. *INFINITIVE.* The Hholem of the construct is usually written without ו, בָּגַדְךָ Isa. 33:1, though not invariably, שָׁכַן and שָׁכְנִי and כָּבוֹשׁ and כָּבוֹשְׁךָ, and before Makkeph is shortened to Kamets Hhatuph, § 64. 1, חָסֵם Ezek. 21:26. 28. 34. The Hholem of the absolute infinitive is usually though



not invariably written with ו, e. g. בָּגֹד Isa. 48:8 but שָׁמַח Lev. 15:24, and is immutable. The construct infinitive has Pattahh in place of Hholem in שָׁמַח 1 Kin. 1:21 *et passim* and שָׁמַח Eccles. 12:4. The feminine form of the construct infinitive occurs repeatedly in imperfect though it is of rare occurrence in perfect verbs, e. g. הָרָקָה Deut. 11:22, 30:20, Josh. 22:5, שָׁמָחָה, אָהָבָה, רָרָאָה, הָאָהָבָה Jer. 31:12, חָמַצָה Ezek. 16:5, טָמְאָה Lev. 15:32. In Pe Yodh and Lamedh He verbs the feminine is the customary form.

§ 88. FUTURE. 3 *masc.* The Hholem is commonly written without Vav, though often with it יִמְלֹךְ, יִכָּחֵל and יִכָּחֹב, and before Makkeph is shortened to Kamets Hhatuph, § 64. 1, יִמְלֹךְ Isa. 32:1, the Vav being in such cases rejected by the K'ri if found in the K'thibh, e. g. אֶכְחֹב Hos. 8:12; in יִרְבֹּי־לֹ Josh. 18:20 the Hholem remains. The vowel of the last syllable is rejected, as is the case throughout the paradigm, upon the reception of a vowel affix, § 66. 2, unless retained or restored by the pause accent, § 65. 2, יִמְלֹכֵהוּ Prov. 8:15, תִּלְמְדוּ Jer. 10:12; twice, however, instead of rejection Hholem is changed to Shurek יִשְׁפֹּטוּ Ex. 18:26, תִּצְבֹּרוּ Ruth 2:8. A like form appears in the K'thibh, Prov. 4:16 יִכְשִׁילוּ.

3 *fem.* The sign of the feminine is in two instances added both at the beginning and the end of the verb, viz.: תְּבוֹאֲרָהּ Deut. 33:16, תְּבוֹאֲרָהָ Job 22:21, paragogic הָ being appended to the former, § 97. 1, and a pronominal suffix to the latter. A like duplication of the sign of the second person feminine occurs in תִּבְאֵר 1 Sam. 25:34 K'ri, where the K'thibh has the fuller ending תְּבִאֲרִי.

2 *fem.* ךְּ is sometimes added to the long vowel with which this person ends תִּדְבָּרְךְ Ruth 2:8, תִּצְבֹּרְךְ Ruth 3:4, תִּשְׁתַּפְּרֹךְ 1 Sam. 1:14. Occasionally the feminine ending is omitted and the masculine form used instead, e. g. תִּדְבָּרָה Isa. 57:8.

1 *com.* נִסְסָה Ps. 139:8, though by some grammarians referred to נִסְסָה, is probably for אֶסְסָה from סָסָה, the liquid ל being excluded, and Daghesh-forte conservative inserted in the previous letter, § 53. 3.

PLUR. 2 *masc.* and 3 *masc.* The full plural termination וֹ is of more frequent occurrence here than in the preterite, the vowel of the second radical being either retained or rejected, יִרְבְּרוּ Ruth 2:9, תִּצְבֹּרוּ Josh. 24:15, יִרְבְּרוּ Ex. 9:29, יִשְׁאֲלוּ Josh. 4:6, יִשְׁבְּרוּ Ps. 104:28, יִשְׁבְּרוּ 1 Sam. 2:22, Josh. 2:8, תִּשְׁמְרוּ Deut. 11:22, תִּשְׁמְרוּ Jer. 21:3; so in other species, יִרְבְּבוּ Job 19:23, יִרְבְּבוּ Job 21:21, תִּרְבְּבוּ Gen. 32:20 and תִּרְבְּבוּ Ps. 58:2, תִּבְרָשְׁנוּ 2 Kin. 6:19, תִּפְשְׁנוּ Mic. 2:8, יִרְבְּלוּ Job 9:6. It is chiefly found at the end of a clause or verse, the pausal emphasis delighting in lengthened forms, or before words beginning with a weak letter, to separate the final vowel more completely from that of the following initial syllable. In the judgment of Nordheimer רָשָׁה Isa. 35:1 preserves this ending in a still older form: Ewald thinks the final ךְּ has been assimilated to the initial ךְּ of the following word, § 55. 1; in all probability, however, ךְּ is here, as it usually is, the 3 plur. suffix, and it is

properly so rendered in the common English version *shall be glad for them*.

*3 fem.* In a very few cases the initial ׀ of the masculine form is retained, the distinction of gender being sufficiently marked by the termination הַצִּמְרָנָה Dan. 8 : 22, הַחֲמָנָה Gen. 30 : 38, וְשִׁרְנָה 1 Sam. 6 : 12; or, on the other hand, the termination ׀ of the masculine is retained, the gender being sufficiently indicated by the prefixed ה, הַבְּטָחוּ Jer. 49 : 11, הַקָּרְבִּי Ezek. 37 : 7; sometimes the gender is neglected entirely and the masculine form used for the feminine, e. g. וְרָקְשִׁי Hos. 14 : 1. The assumption that the *3 fem. plur.* is used for the *3 fem. sing.* in הַתְּלָאֲנָה Ex. 1 : 10, הַדְּרָנָה Job 17 : 16, הַרְמָסָנָה Isa. 28 : 3, הַשְּׁבָרָנָה Isa. 27 : 11, הַשְּׁלִחָנָה Judg. 5 : 26, is unnecessary; in the first passage הַמְּלָחָה, the subject of the verb, is used in a collective sense, *Wars shall occur*; the others are to be similarly explained with the exception of the last, where נָה may be the suffix with Nun epenthetic in place of the more usual form הַשְּׁלִיחָנָה *her hand*—*she puts it forth*. Comp. Obad. ver. 13.

*2 and 3 fem.* The vowel letter ה is occasionally in the Pentateuch, and more rarely in other books, omitted from the termination נָה, particularly when there are other vowel letters in the word, וְהַחֲדָרִין Gen. 27 : 1, הַבְּאָרִי Gen. 30 : 38, וְהַחֲשָׁן Gen. 33 : 6, הַחֲזָרִין Ezek. 3 : 20, הַחֲלִירִין nine times in the Pentateuch, three times in Ezekiel, and once in 1 Samuel.

When the root of the verb ends with ך, this is united by Daghesh-forte with the affix נָה, § 25, הַשְּׁפָנָה Ezek. 17 : 23, הַקּוֹנָה Ezek. 32 : 16. or without Daghesh, הַחֲנָנָה Ruth 1 : 13, הַחֲאֲמָנָה Isa. 60 : 4, הַחֲרָנָה Ps. 71 : 23 in most editions. So in the fem. plur. imperative, הַחֲזֹנָה Gen. 4 : 23.

§ 89. IMPERATIVE. *Sing. masc.* The Hholem of the last syllable, as in the future and infinitive construct, is mostly written without ו, e. g. הַפָּקֶךְ, yet not always, הַשְּׁפָךְ and הַשְּׁפֹךְ; before Makkeph it is shortened to Kamets Hhatûph הַמְּלָךְ Judg. 9 : 14. It may perhaps be similarly shortened without Makkeph in הַסֶּדֶר Judg. 19 : 5, comp. ver. 8, § 19. 2. *a*, or the vowel may be Kamets lengthened from Pattahh by the accent, which does occur, though rarely, with conjunctives, § 65. 3. *b*.

*Fem. sing. and masc. plur.* The vowel of the first syllable is commonly Hhirik, but under the influence of the rejected Hholem it is occasionally Kamets Hhatûph, § 61. 1, הַמְּלָכִי Judg. 9 : 10, הַמְּשִׁכִּי Ezek. 32 : 20 (but הַמְּשִׁכִּי Ex. 12 : 21, for the Methegh see § 45. 2), הַעֲלִי Zeph. 3 : 14, הַקָּרְחִי Mic. 1 : 16. and (with ו retained in the K'thibh) הַקְּסוֹמִי 1 Sam. 28 : 8, Judg. 9 : 12. Upon the restoration of the original vowel by the pause accent, the vowel under the first radical is dropped as no longer necessary, הַשְּׁלָחַי Zech. 7 : 9, הַמְּדִי Nah. 2 : 9. When the third radical is an aspirate it rarely receives Dagesh-lene in this mood though preceded by Sh'va, § 22. *a*. (1); such cases as הַשְּׁפִי Isa. 47 : 2, אֶסְפִּי Jer. 10 : 17, are exceptional.

*Fem. plur.* The final vowel ה is dropped in הַשְּׁמִיעִין Gen. 4 : 23, § 90; occasionally ה is not written though the vowel remains, הַמְּצִיָּאֵן Ruth. 1 : 9.

§ 90. PARTICIPLES. *Active.* The Hholem of the first syllable is written indifferently with or without Vav, בִּנֵּי and בִּנְיָ, mostly without when additions are made to the word. In מוֹצֵרֶת Prov. 25:19 Shurek is substituted for Hholem, unless, as Ewald suggests, it is a Pual participle with מְ omitted; or, as others propose, it is to be taken as an abstract noun. The Tsere of the second syllable is written without י except סִיִּיב 2 Kin. 8:21; it is shortened to Seghol in הוֹלֵם Isa. 41:7, upon the recession of the accent. הוֹמֵרִי Ps. 16:5 and יוֹסֵף Isa. 29:14, 38:5, Eccles. 1:18, have been improperly regarded as participles with Hhirik in place of Tsere. The former is the Hiph. fut. of the verb יוֹסֵף, which is found in Arabic though it occurs only in this place in Hebrew, and means *thou wilt enlarge*; the latter is the ordinary Hiphil future of יוֹסֵף, and the construction is elliptical, *I (am he who) will add*, see Dr. Alexander's Commentaries. Participles are rarely formed from neuter verbs, yet נִבֵּל *fuding*, שָׁמִים *desolate*, verbal adjectives of the same form with the preterites middle ē and ō being mostly used instead, מָלֵא *full*, זָכוֹ *old*, אָפַד *afraid*.

*Passive.* This, in the few cases in which it is in use in intransitive verbs, has the sense of the active, לָבַשׁ and לְבָשׁ *wearing*, שָׁכַן and שְׁכָנָן *dwelling*, בָּטַח and בְּטוּחַ *trusting*; there are occasional instances of the same thing in transitive verbs, זָכַר *remembering*, אָחַז *holding*. The last vowel is with few exceptions as כָּמַס Deut. 32:34, שָׁחַס, נָאָס written with Vav.

There are a very few instances in which participles appear to be inflected in the different persons by means of the terminations proper to the preterite. This, although common in Chaldee and Syriac, occurs in Hebrew only in the following examples:

2 fem. sing. יִלְכֶּה Gen. 16:11, Judg. 13:5, 7; and with the fuller ending יִשְׁכְּחֶיךָ, יִשְׁכַּחְתִּי Jer. 22:23, שְׁכַחְתִּי Jer. 51:13. The punctuators must have regarded these terminations as personal inflections, because the simple form of the feminine participle and that which it always has when joined with a noun of the third person, is יִלְכֶּה Gen. 17:19, and with י paragogic in the K'thikh יִשְׁכְּחֶיךָ Ezek. 27:3.

2 masc. plur. מִשְׁתַּחֲוִיָּהִם Ezek. 8:16. the Hithpael participle of שָׁחָה. There is, it is true, an abruptness and difficulty in the construction, *they, ye were worshipping*, which can only be explained upon the assumption that after describing these bold transgressors in the third person, Ezekiel turns to them and directly addresses them in the second, or that his meaning is, not only they but ye too (the people) were worshipping in these your representatives. But in view of the frequent and sudden changes of person found in the prophets, and the unusual forms and bold constructions which abound in Ezekiel, almost any explanation seems preferable to an unauthorized change of the text, with most modern interpreters, to the ordinary plural מִשְׁתַּחֲוִיָּם which is contained in a very few manuscripts, but not enough to overcome the presumption in favor of the more difficult reading; or the supposition of a mongrel word compounded of the two roots שָׁחָה *to worship*, and שָׁחָה *to corrupt*, in order to suggest the idea of a corrupt or corrupting service.

3 plur. : מְקַלְלֵנִי *they are cursing me*, Jer. 15:10. Kimchi explains this word as a compound of the roots קָלַל *to curse*, and קָלָה *to treat as vile*; Gesenius, as a confusing of two distinct readings, the participle מְקַלְלֵנִי and the preterite קָלַלְנִי; and Ewald changes the text to מְקַלְלֵנִי, though his conjecture is unsustained by a single manuscript, and Nun epenthetic never occurs with participles. The suggestion is here offered that the letters of the word may be regarded as the plural of the participle inflected after the manner of the preterite, with the added suffix, so that the proper pointing would be מְקַלְלֵנִי; the punctuators, however, have sought here, as not infrequently elsewhere, § 48, to establish a more exact agreement between the participle and its subject בָּלָה by pointing the former as a singular, whereupon the Vav must be looked upon as epenthetic or superfluous, : מְקַלְלֵנִי as if for : מְקַלְלֵנִי. In fact, a few manuscripts omit the Vav, while others remark that it is superfluous; the weight of authority is certainly in favor of retaining it, though the other reading may be accepted as an explanatory gloss.

## NIPHAL.

§ 91. a. PRETERITE SING. 3 masc. Some copies have נִגְדַע Jer. 50:23 with Seghol under the prefixed Nun for נִגְדָּע.

b. INFINITIVE. The following may be mentioned as examples of the shorter form of the absolute נִכְסֵם Gen. 31:30, נִלְחֵם Judg. 11:25, נִגְלֵה 1 Sam. 2:27, נִחְרָא 2 Sam. 1:6; of the longer form given in the paradigm הִנָּחַן Jer. 32:4, which once appears with prosthetic ה in place of ה Ezek. 14:3 אֲדַרְשׁ, § 53. 1. a. The construct infinitive usually has Tsere הִנָּחַךְ Ezek. 16:36, but is in one instance הִנָּחַךְ Ps. 68:3, formed as in Kal by rejecting the pretonic Kamets from the absolute. There are a few examples of the construct form used for the absolute הִנָּחַךְ 1 Kin. 20:39, הִנָּחַךְ Deut. 4:26. The prosthetic ה is commonly retained after prefixed prepositions לְהִנָּחַךְ which are less closely connected with the word than the formative prefixes of the future; it is, however, rejected in בִּפְשָׁלוֹ Prov. 24:17, comp. בִּהִנָּחַךְ Dan. 11:34. The Tsere of the last syllable of the construct infinitive, as well as of the future and imperative which are formed from it, is shortened to Seghol upon losing its accent, הִנָּחַךְ Job 34:22, הִנָּחַךְ Judg. 9:38, הִנָּחַךְ Eccles. 7:26, rarely to Pattahh, הִנָּחַךְ Job 18:4. In the Imperative הִנָּחַךְ the form with Seghol is the usual one, that with Tsere only occurring in Isa. 7:4. The pretonic Kamets of this species is singular in not being liable to rejection on the shifting of the tone, e. g. הִנָּחַךְ Ezek. 21:29, הִנָּחַךְ Ps. 37:9.

c. FUTURE SING. 1 com. The prefixed א occasionally has Hhirik, אֲשַׁשׁ Ezek. 20:36, אֲשַׁשׁ 1 Sam. 12:7, אֲשַׁשׁ Ezek. 14:3, אֲשַׁשׁ Ex. 14:4, 17.

PLUR. fem. Tsere rarely remains in the second syllable הִנָּחַךְ Ruth 1:13, being, as in the Piel preterite, commonly changed to Pattahh before the concurring consonants, הִנָּחַךְ Jer. 24:2, so with a pause accent, הִנָּחַךְ Isa. 13:16 K'ri, Zech. 14:2 K'ri, הִנָּחַךְ Isa. 28:3; the first, as the original form, is, however, placed in the paradigm.

d. IMPERATIVE. Ewald regards *תִּקְבְּצוּ* Isa. 43:9, Joel 4:11, *נָלֹוּ* Jer. 50:5, as imperatives without the usual ה prosthetic; but this assumption is needless, for they can readily be explained as preterites.

e. PARTICIPLE. In 1 Sam. 15:9 *נִמְבָּזָה* contemptible, is in form a Niphal participle from the noun *מִבְזָה* contempt.

## PIEL.

§ 92. a. The intensive species is usually formed by doubling the second radical; in *נִקְלַל* Ezek. 28:23, and the passive form *אֶמְלֵל* the third radical is doubled instead, an expedient resorted to repeatedly in Ayin Vav verbs and occasionally in Ayin guttural. In *צִמְחָהוּנִי* Ps. 88:17 both radicals are doubled; the entire second syllable is repeated in *סִחַרְחֹר* Ps. 38:11, *חִמְרָמְרוּ* Lam. 2:11, 1:20 a passive form, as shown by the Hhateph-Kamets, § 82. 5. b (3), and in *אֶהְבֵּיהֶבִי* Hos. 4:18, provided this is to be read as one word, § 43. b; if, according to the division in the Masoretic text, *הֶבִי* is a separate word, it is the imperative of *הָבֵה* to give, though this is always elsewhere pointed *הָבֵי*. In *נִפְּגִיָּה* Ps. 45:3, the first syllable is repeated, the *ō* under the first letter indicating it to be a passive form.

b. Intensity may likewise be denoted without a reduplication by inserting the long vowel Hholem in the first syllable of the root. This is often done in Ayin doubled verbs, but only in the following instances in others, *pret.* *יִרְדְּבָתָר* 1 Sam. 21:3, *שָׂרַשׁ* Isa. 40:24, *זָרְבָמוּ* Ps. 77:18, *שִׁישְׁתִּי* Isa. 10:13 *fut.* *יִסְעֶר* Hos. 13:3. *inf. abs.* *הִגֹּו* and *הִרֹו* Isa. 59:13. *inf. const.* *בוֹשְׁסִכְסִים* Am. 5:11, *part.* *מִשְׁפָּטִי* Job 9:15, *מְלוֹשְׁנִי* Ps. 101:5 K'thibh. These are called Poel forms by many grammarians, and those in the preceding paragraph Piel, Pulal, Pealal, etc. They are in reality, however, only modified forms of the Piel, whose signification they share.

c. PRETERITE SING. 3 *mas.* The original Pattahh of the first syllable § 82. 5. b (3) is preserved in *נִשְׁנִי* Gen. 41:51. The second syllable has Seghol in *הִבֵּי* (in pause *הִבֵּר*, *הִבֵּר*, *הִבֵּר* (twice *בִּבֵּס*), Pattahh in *אֶבֶר*, *גִּלְלֵי* (*גִּלְלֵי* in pause), *הִלֵּל*, *הִלֵּל* (in pause *הִלֵּל*), *הִלֵּל* (in pause *הִלֵּל*), and before Makkeph in *לִמֵּר*, *לִמֵּר* (in pause *לִמֵּר*); a appears likewise in the pausal form *קִבְּצָה* Mic. 1:7. The Tsere is always retained in the infinitive construct and future, and with the exception of *פָּלַג* Ps. 55:10, in the imperative; though throughout the species it is shortened to Seghol upon losing the accent, *תִּבְצֹרְךָ* Deut. 30:3, *תִּבְצֹרְךָ* Ex. 13:2, *תִּבְצֹרְךָ* Deut. 7:10.

d. INFINITIVE. The primitive form of the infinitive absolute is of rare occurrence, e. g. *וָסֵר* Ps. 118:18, *קָנָה* 1 Kin. 19:10, *רָפָה* Ex. 21:19, *בִּדְוָה* Josh. 24:10. Most commonly it has Tsere in the second syllable like the infinitive construct, *אֶבֶר* Jer. 12:17, *לִמֵּר* Jer. 32:33, *מִלֵּט* Jer. 39:18, *הִבֵּץ* Mic. 2:12, *שָׁלַם* Ex. 21:36; and in one instance it has Hhirik in the first syllable like the preterite *נִאָץ* 2 Sam. 12:14. There is no need of assuming a similar form for the infinitive construct in *תִּלְעֵן* Lev. 14:43, which can readily be explained as a preterite. Tsere of the construct is shortened to Seghol before Makkeph, *הִבֵּר* Isa. 58:13, or on the recession of the



accent, צָחַק Gen. 39: 14, 17, and in one instance besides, לָחַם Judg. 5: 8. There are a few examples of the construct infinitive with a feminine termination, וְסָרָה Lev. 26: 18, וְמָרָה Ps. 147: 1, שָׁמְרָה Isa. 6: 13, צִדְקָתָהּ Ezek. 16: 52.

*e. FUTURE SING. 1 com.* א is commonly prefixed with Hhateph-Pattah; it has, however, the diphthongal Hhateph-Seghol in אֶזְרָה Lev. 26: 33, § 60. 3. *b*, and draws to itself the full vowel which has hence arisen to a preceding ו, in וְאֶסְעֶרֶם Zech. 7: 14 for וְאֶסְעֶרֶם, § 60. 3. *c*.

*PLUR. 2 and 3 fem.* Tsere under the second radical is sometimes changed to Pattahh, though not with the same frequency as in the Niphal, תִּרְשָׁנָה Isa. 13: 18, but תִּרְבֶּנָּה Job 27: 4, and in pause Prov. 24: 2.

PUAL.

§ 93. *a.* Of the vowels proper to the first syllable of the passive, § 82. 5. *b* (3). Pual ordinarily has *ā*, which is preferred before a doubled consonant שָׁלַם, § 61. 5, and Hophal *ō* before concurrent consonants הִפְסִיךְ. This distinction is not steadfastly adhered to, however, and Pual occasionally appears with Kamets Hhatuph, כָּרַח Ezek. 16: 4, שָׁדָה Nah. 3: 7, כָּלוּ Ps. 72: 20, כָּסּוּ Ps. 80: 11, Prov. 24: 31, יִחְבְּרוּ Ps. 94: 20, מָצְדָם *passim*. This seems to furnish the best explanation of the disputed words תִּרְצָחוּ or תִּרְצָחוּ Ps. 62: 4, מְלַשְׁנִי Ps. 101: 5 K'ri, תִּאָּכְלֶהּ Job 20: 26. Gesenius regards these as Piel forms with (.) lengthened to (,) on the omission of Daghesh forte, § 59. *a*; but the absence of Methegh, which Gesenius inserts without authority, shows the vowel to be *ō* not *ā*. Others think that תִּאָּכְלֶהּ is the Kal future for תִּאָּכְלֶהּ, the vowel being attracted to the guttural from the previous letter, § 60. 3. *c*. There is no difficulty, however, in regarding them all as Pual forms, and translating severally *may you be slain, armed with the tongue* (of a slanderer), *shall be made to consume him*. In Ps. 62: 4 the reading of Ben Naphtali תִּרְצָחוּ is probably to be preferred to that of Ben Asher, which is found in the common text; the former is a Piel and has an active sense: (how long) *will ye slay or murder?* See Alexander and Delitzsch, *in loc*.

*b.* The vowel *ū* of the first syllable is occasionally written with Vav, וּנָח Ezek. 16: 34, וּנְלָלוּ Ps. 78: 63, יוּלְדוּ Judg. 18: 29, 13: 8, Job 5: 7, מְאוּלָּל Ezek. 27: 19, but mostly without it.

*c. PRETERITE SING. 3 masc.* An instance of paragogic ה, appended to the preterite is found in עָלְפָה Ezek. 31: 15.

*d. INFINITIVE.* The absolute form occurs in מָלַךְ Gen. 40: 15; there is no example of the construct.

*e. PARTICIPLE.* As מְשַׁלֵּם, מְשַׁכֵּם, מְשַׁמֵּם; in a few instances the initial *m* is omitted, לָקַח 2 Kin. 2: 10 for מְלַקֵּחַ, מְלַקֵּחַ (with Daghesh-forte euphonic) Ezek. 21: 15, 16, יוֹקֵשִׁים Eccles. 9: 12 for מְיֹקֵשִׁים, § 59. *a*. Some of the forms in which this has been alleged may however be better explained as preterites.



## HIPHIL.

§ 94. *a. PRETERITE.* The first vowel is usually Hhirik but occasionally Seghol, e. g. הִכְלִמְנוּ 1 Sam. 25:7, particularly in Pe guttural and a few Lamedh He verbs. Once אֶ is prefixed instead of ה, אֶגְלַחְתִּי Isa. 63:3; in Isa. 19:6 הִאֲזִיחֵהוּ is not a double Hiphil with both א and ה prefixed, but is a denominative from אָזַח, a derivative of זָנַח, which does not indeed occur in its simple form but is justified by the analogy of אָזַב from זָבַח. ה takes the place of ה in הִתְגַּלְתִּי Hos. 11:3; so likewise the future הִתְחַלְתִּי Jer. 12:5, and participle מִתְחַלֵּה Jer. 22:15, though the corresponding preterite is הִתְחַלַּה Neh. 3:20.

*SING. 3 masc.* The *i* of the second syllable is almost always written with Yodh, rarely without it, e. g. הִגִּיד 1 Sam. 12:24, but in every other place הִגִּידִי. So in the participle מְכַלֵּם Job 11:3 but מְכַלֵּים Judg. 18:7.

*b. INFINITIVE. Absolute.* The Tsere of the second syllable which before Makkeph is shortened to Seghol הִכְרִי Prov. 24:23, 28:21, is mostly written without י, thus הִבִּיל, הִכְבֵּר, הִלָּבֵשׁ, הִמְשִׁל, הִסְכֵּן, הִקְדֵּשׁ, הִשְׁלַב, הִשְׁלַח, though sometimes with it הִשְׁמִיר Am. 9:8 but הִשְׁמִיר Isa. 14:23, הִשְׁמִיר and הִשְׁפִּיל, twice הִשְׁפִּים, nine times הִשְׁפֵּס, הִשְׁפִּיר, הִשְׁפִּיר. Hhirik in this syllable is rare and exceptional, הִשְׁפִּיר Ezek. 21:31, הִשְׁפִּיר Josh. 7:7. א is prefixed instead of ה in אֶשְׁפִּיר Jer. 25:3 and אֶכְרֶה Gen. 41:43, provided the latter is a Hebrew and not a Coptic word.

*Construct.* The second vowel is commonly Hhirik written with י, הִקְדִּישׁ, הִשְׁלִיךְ rarely and as an exception without י, לִשְׁמֹר Isa. 23:11, or with Tsere הִתְחַל Deut. 32:8, לִשְׁמֹר Deut. 26:12, Neh. 10:39, לִלְבֹּשׁ Dan. 11:35. In a few instances the first vowel is Hhirik as in the preterite הִשְׁמִיר Deut. 7:24, 28:48, Josh. 11:14, 1 Kin. 15:29, הִרְלִיז Jer. 50:34, הִרְרִיכָה Jer. 51:33, הִקְצֹחַ Lev. 14:43. The initial ה is mostly retained after prefixed prepositions, though it is sometimes rejected, as לִשְׁבִּית Am. 8:4 but לְהִשְׁבִּית Ps. 8:3, לִשְׁמֹר once but לְהִשְׁמִיר fifteen times.

*c. FUTURE PLUR.* In a very few instances Hhirik is rejected upon the addition of the masculine plural termination וַיְדַבְּקִי 1 Sam. 14:22, 31:2, וַיְדַרְכֵּהוּ Jer. 9:2. There is no example of this without the presence of Vav conversive unless it be וַיְהַבֵּר Job 19:3, which may be regarded as Kal.

*d. IMPERATIVE SING. masc.* The second syllable usually has Tsere without Yodh הִשְׁלַח, and before Makkeph, Seghol הִסְכֵּן Job 22:21, הִגִּד 1 Sam. 23:11, הִבֵּט Isa. 64:8. There are a very few examples with Hhirik in pause, הוֹפִיעַ Ps. 94:1, to which some would add הוֹצִיא Isa. 43:8, but see Alexander, הוֹלִיחַ Prov. 19:25, הִבִּיא Jer. 17:18.

*e. PARTICIPLE.* In מוֹצֵא Ps. 135:7, Tsere is taken in place of Hhirik upon the recession of the accent; מִסְתַּחֵי Isa. 53:3 is not a participle but a noun, Alexander *in loc.* Hhirik is, in a few exceptional cases occurring in

the later books, rejected in the plural, מְהַלְכִים Zech. 3:7 for מְהַלְכִים, מְהַלְמִים Jer. 29:8, מְהַלְכִים 2 Chron. 28:23, מְהַלְכִים 1 Chron. 15:24 K'ri, 2 Chron. 7:6 K'ri. Comp. Chald. מְהַלְכִין Dan. 3:25.

HOPHAL.

§ 95. *a.* The first vowel, though mostly Kamets Hhatuph הֶמֶלֶךְ, הֶמֶלֶךְ, is occasionally Kibbutz, both vowels even appearing in the same verb. הֶשֶׁבַּח Ezek. 32:32, הֶשֶׁבַּח ver. 19, מֶשֶׁבֶּב 2 Kin. 4:32; הֶשֶׁלֶּךְ Dan. 8:11, הֶשֶׁלֶּכֶת Isa. 14:19, הֶשֶׁלֶּכֶי Ezek. 16:5, מֶשֶׁבֶּה 2 Sam. 20:21; הֶקֶטֶר Lev. 6:15, מֶקֶטֶר Mal. 1:11, הֶפֶסֶר, מֶפֶסֶרִים; מֶבֶשֶׁלִים, מֶדֶבֶר, מֶקֶרֶח Ezek. 29:18.

*b.* PRETERITE. In הֶחָלֵף *am I obliged to leave?* Judg. 9:9, 11. 13, the characteristic הֶ is rejected after ה interrogative.

*c.* INFINITIVE. The absolute has Tsere in the second syllable, הֶחָלֵף Ezek. 16:4, הֶיָּר Josh. 9:24. The construct has Pattahh, הוֹסֵר Ezr. 3:11.

*d.* IMPERATIVE. This mood occurs twice, הֶשֶׁבַּח Ezek. 32:19, הֶפְנוּ Jer. 49:8.

*e.* PARTICIPLE. In מְהַקְצֵוֹת Ezek. 46:22 ה remains after the preformative מ.

HITHPAEL.

§ 96. *a.* PRETERITE. In two instances הֶ is prefixed instead of הֶה, viz., הֶחָפֵר 2 Chron. 20:35, אֶשְׁחַלֵּל Ps. 76:6. In the verb פָּקַד Daghesh-forte is omitted in the second radical and the previous vowel lengthened, § 59. *a.* הֶחָפְקְרוּ, הֶחָפְקְרוּ Judg. 20:15, 17, הֶחָפְקְרוּ Judg. 21:9, in addition to which the vowel of the prefixed syllable is *ō* in הֶחָפְקְרוּ Num. 1:47, 2:33, 26:62, 1 Kin. 20:27. In three verbs upon the assimilation of ה to the first radical, the prefix takes *ū*, § 61. 5, הֶלְשִׁנָּה (the accentuation is unusual) Isa. 34:6, הֶשְׁמָאָה Deut. 24:4 (but in the future always יִשְׁמָאָה Lev. 21:1 and repeatedly elsewhere), הֶכְבֵּס (*inf. const.*) Lev. 13:55, 56. These are sometimes called Hothpaal and regarded as passives of Hithpael. Where both forms exist in the same verb, however, as in פָּקַד and מָצָא, there appears to be no distinction in their meaning; they seem rather to have arisen from a disposition to give to the Hithpael, where it has a passive signification, § 80. 2, the vowels of a proper passive species, § 82. 5. *b* (3). In הֶחָגְשָׁה Jer. 25:16, הֶחָגְשָׁה Jer. 46:8 (elsewhere יֶחָגְשָׁה), and מֶזַּח Isa. 52:5, *ō* prolonged from *ū*, on account of the absence of Daghesh-forte, is for a like reason given to the first radical.

*b.* The last vowel of the preterite, infinitive construct, future, imperative and participle, is Tsere written without Yodh, הֶחָלֵף, הֶחָלֵף, הֶחָלֵף, הֶחָלֵף, הֶחָלֵף, *inf. const.*, הֶחָלֵף *imper.*, מְחָלֵף, which before Makkeph is shortened to Seghol, הֶחָלֵף Isa. 30:29, הֶחָלֵף Gen. 6:9, הֶחָלֵף Job 6:16. Frequently, however, Pattahh is used, or, with a pause accent, Kamets, הֶחָלֵף *pret.*, הֶחָלֵף *pret.* and *imper.* (but *inf. const.* and *part.*



*thou mayest understand* or *understand thou*, Dan. 9:25, אֶל-תִּשְׁלֹט *may it not* or *let it not rule*, Ps. 119:133. In some classes of imperfect verbs, as in the Ayin-Vav and particularly the Lamedh-He, it is used in other species still.

a. The only instances of the abbreviated future occurring in the first person are אֶחָיֵק Isa. 42:6 and נִרָא Isa. 41:23 K'thibh, where the K'ri has נִרְאֶה.

b. The paragogic and apocopated futures may be regarded as mutually supplementary, and as forming together something like a complete Optative or Subjunctive mood. The apocopated future has, it is true, no separate form for the *second fem. sing.* or the *second and third pers. plur.*, in which the verb has terminal inflections, but it may be regarded as coinciding in these with the ordinary future, except that it never has the final ה. So in those species in which it is indistinguishable from the ordinary future, it may yet be regarded as included under it. Neither the apocopated nor the paragogic futures occur in the strictly passive species, viz., the Pual and Hophal, self-determination and command both implying that the subject is the originator of the action. The more flexible Arabic has three varieties of the future in addition to the ordinary one, to express as many modifications or moods.

c. The apocopated future derives its name from the apocopation of the final letter by which it is characterized in לִה verbs; the brevity of its form is adapted to the energy and rapid utterance of a command. On the other hand, the speaker dwells upon the word expressive of his own desire or determination, thus giving rise to the prolonged form of the paragogic future. The appended ה, may perhaps be identical with a like termination added to nouns to indicate motion or direction, denoting as it does the direction of the speaker's will or wishes towards that which the verb expresses.

§ 98. 1. Paragogic ה, is sometimes appended to the masculine singular of the imperative, softening the command into an earnest entreaty or expression of strong desire, שְׁמַע *hear* (thou), שְׁמָעָה *oh, hear!* or *pray, hear!* הִקְשֵׁב *listen*, הִקְשִׁיבָה *pray, listen!* The addition of this vowel to the imperative and to the future causes, as in the regular inflections of the paradigm, § 85. 2. a. (2), the rejection of the vowel of the ultimate syllable, except in the Hiphil where י. remains in the future and is restored in the imperative. In the Kal imperative this rejection occasions the concurrence of two vowelless consonants, the first of which must accordingly take a short vowel, § 61. 1; if the rejected vowel was Hho-

lem this will be Kamets-Hhatuph, otherwise it will be the briefest of the vowels, Hhirik, עֵזֶב, עֵזְבָה Jer. 49:11; זָכַר, זָכְרָה 2 Chron. 6:42, שָׁכַב, שָׁכְבָה Gen. 39:7. 12.

*a.* In a few instances the vowel-letter remains in the K'thibh though invariably thrown out in the K'ri. e.g., צִרְפָּה K'thibh. צִרְפָּה K'ri Ps. 26:2. מְלוּכָה K'thibh. מְלֻכָּה K'ri Judg. 9:8; וּשְׁמֻקָּה K'thibh. וּשְׁמֻקָּה K'ri Ezr. 8:25; אֲשֻׁקָּה K'thibh. אֲשֻׁקָּה K'ri Isa. 18:4. This may not indicate, however, the retention of the full vowel but only of an audible remnant of it, § 13. *a*, which is likewise attested by the occasional appearance of Hhateph Kamets, אֲשֻׁקָּה 1 Kin. 19:20; וּשְׁמֻקָּה Dan. 8:13 (in some copies) or Hhateph Pattahh וּשְׁמֻקָּה Ezr. 8:26, Jer. 32:9, and by the fact that the resulting Sh'va, even when simple, is always vocal, § 22. *a* (1). Occasionally Kamets-Hhatuph is found in the paragogic imperative when the vowel of the ordinary imperative is Pattahh; thus, קָרָב Lev. 9:7, קָרְבָה Ps. 69:19, and on the contrary, מָכְרָה Gen. 25:31, *ful.* רָמַכְרָה Ex. 21:7, נָצְרָה (with Daghes separative) Ps. 141:3.

2. As the imperative is itself a shortened form there is little room for further abbreviation; it sometimes, however, suffers apocopation of the final ה, of the feminine plural, שְׂמַעְנָה Gen. 4:23 for שְׂמַעְנָה, § 61. 2, קְרָאָן Ex. 2:20 for קְרָאָנָה, § 60. 3. *c*, and in Lamedh He verbs of final ה of the masculine singular, הִדָּה 2 Kin. 6:18 for הִדָּה Ezek. 6:11, גָּל Ps. 119:18 for גָּלָה; הִרָה Deut. 9:14 for הִרָה Judg. 11:37, but without any evident change of meaning.

#### VAV CONVERSIVE.

§ 99. 1. The primary tenses are supplemented by two others, formed in a peculiar manner by what is called Vav Conversive (וְהִפְיֵד). This prefix has the remarkable effect, from which its name is derived, of converting the ordinary future into a preterite and the ordinary preterite into a future. The following appear to be the reasons of this singular phenomenon. Past and future are relative and depend for their signification in any given case upon the point of time from which they are reckoned. This may be the moment of speaking, when all anterior to that moment will be past, and all



posterior to it future. Or by some conventional method understood between the speaker and his hearers, an ideal present may be fixed distinct from the real present and the measurements of past and future made from the former. Now Vav Conversive placed before a future indicates that its tense is to be reckoned not from the actual present but from the time denoted by some previous word, whether verb, noun, or adverb. And when the stand-point is thus taken in the past, events may be described as future with reference to it, though they have actually taken place at the time of narration. Vav is properly the copula *and*; when this is prefixed to the future for the purpose already designated, it is followed by Pattahh and Daghesh-forte, which give to it the force of *and then* or *and so*, indicating that what follows is the sequel of what precedes. Consequently a narration begun in the preterite may be continued in the future with Vav Conversive, the opening words fixing the initial point from which all that come after proceed in regular succession; and the future so employed is converted into what may be called a continuative preterite. Thus, in the account of the creation in Gen. 1, the original condition of things is described in the preterite, ver. 2, *the earth was* הָיְתָה *without form and void*. The subsequent scene is then surveyed from this point. The next statement is accordingly made by a future with Vav Conversive, ver. 3, וַיֹּאמֶר *and God said*, in its primitive import, *and then God says* or *will say*, his speaking being future to the state of things previously described. This fixes a new stand-point from which the next step in the process is a fresh advance; it is hence followed by another future with Vav Conversive, ver. 4, וַיַּרְא *and he saw*; and so on, וַיִּבְרָא *and he divided*, ver. 5, וַיִּקְרָא *and he called*, etc.

a. The nature of this prefix would be more precisely expressed perhaps by calling it Vav Consecutive, as Ewald and others propose. But as Vav Conversive is the name in common use, and as this sufficiently characterizes its most striking effect, it is here retained. There have been various con-



jectures respecting its origin. In the judgment of some וְ is an abbreviation of the verb הָיָה *was*, hence וַיֹּאמֶר *he was* or *it was* (so that) *he will say* i. e. *he was about to say* or *was saying*, which is then likened to the Arabic combination of the preterite of the substantive verb with the future tense to express past action; but וְ evidently has the sense of the conjunction *and*, וַיֹּאמֶר does not mean *he said*, but *and he said*. Others regard it as an abbreviation of וַהֲיָה *and he was*; Ewald of וַיֹּא *and then*. Rödiger thinks that the vowel has no inherent significance, but is attached to the conjunction on account of the emphasis of its peculiar use. Perhaps the best suggestion is that of Schultens, *Instit.* p. 421, that וַיֹּאמֶר may be for וַהֲיֹאמֶר, by § 53. 3; הַ prefixed to a noun is the definite article, and points it out as one previously known; its use in this particular case is to define the time of the action of the verb before which it stands by pointing it out as known from what preceded. The vowel of this prefix is upon this hypothesis analogous both in its origin and its effects to the augment ε in Greek, or α in Sanskrit, by which a preterite is formed from a present or a future, τυπτω, ἔτυπτον; τύψω, ἔτυψα, and which is traced by Bopp to a pronominal root having a demonstrative sense, *Vergleichende Grammatik* pp. 786 ff. The fact that the Samaritan Pentateuch sometimes substitutes הַ for וְ conversive might seem to lend confirmation to this theory of its derivation. But as הַ stands with equal frequency for וְ copulative, and וְ for the article הַ, it is probable that these commutations are to be classed with the other numerous inaccuracies of this edition.

2. This employment of Vav Conversive to alter the meaning of the tenses by transporting the mind of the hearer or reader to an ideal present in the past or future is one of the most remarkable idioms of the Hebrew language, and one which may appear to be extremely arbitrary, as it certainly is in some of its applications, at least, quite difficult of conception and foreign to our habits of thought. It nevertheless imparts a beauty and a vividness to Hebrew description which are altogether peculiar and which are incapable of being adequately transferred to any other language. The narrator lives in the midst of that which he records, and watches its progress step by step telling what he sees. This peculiarity of the Hebrew tenses may perhaps be illustrated by an analogous though far more restricted usage in English, by which certain tenses may be transferred to another sphere than that which they describe if measured from the time of narration, without any confusion or liability to mistake resulting from it. Thus, the present may be used of past



נֶאֱמָרוּ or נֶאֱמְרוּ, though it sometimes suffers apocopation in לָהֶם verbs נֶאֱמָרוּ, נֶאֱמְרוּ. The prolonged plural ending וֹן is very rarely used after Vav Conversive; it does, however, occur, e. g. וַתִּקְרְבוּן Deut. 1:22, וַתִּזְמְדוּן Deut. 4:11, וַיִּהְיוּן Judg. 11:18.

b. In a very few instances Vav Conversive takes Pattahh before אֵ, its vowel being conformed to the compound Sh'va, which follows, e. g. וַאֲנִי־שֶׁשׁ Judg. 6:9, וַאֲמַת־הָהוּ 2 Sam. 1:10, וַאֲכֶסֶּה Ezek. 16:10 but וַאֲכֶסֶּה ver. 8, וַאֲרִי־הָלָה Job 30:26, וַאֲחַשְׁבָּה Ps. 73:16.

§ 100. 1. Vav Conversive prefixed to the preterite makes of it a continuative future or imperative, by connecting with it the idea of futurity or command expressed in a preceding verb. It is properly the conjunction וַ and, whose pointing it takes, its peculiar force being derived from its connecting power. Accordingly, in speaking of coming events, the stand-point is first fixed in the future by the opening words, and the description is then continued by the preterite with Vav Conversive. Thus, in Samuel's recital, 1 Sam. 10:1-8, of what was to happen to Saul, he first refers the whole to the future by the word, ver. 2, בְּלִכְתָּה *upon thy departing*, and then proceeds with preterites with Vav prefixed, וַמֵּצְאתָ *thou shalt find*, וַאֲמָרוּ *and they shall say*, ver. 3, וַהֲלַפְתָּ *and thou shalt pass on*, etc. etc. In like manner injunctions begun in the imperative are continued in the preterite with Vav Conversive. Thus the Lord directed Elijah, 1 Kin. 17:3 לֵךְ (imper.) *go*, וּפְלִי־הָ (pret.) *and turn*, וְנִסְתַּרְתָּ (pret.) *and hide*, וְהָיָה (pret.) *and it shall be*.

2. This prefix commonly has the effect of removing the accent to the ultimate in those forms in which it ordinarily stands upon the penult; and if the penult be a long mixed syllable, as in the Kal preterite of verbs with Hholem, it will in consequence be shortened, וְכָלָה, וְרָכַלָה.

a. The shifting of the accent, which served in some measure to indicate to the ear the alteration in the sense, takes place chiefly in the following cases, viz.:

(1) It occurs with great regularity in the first and second persons singular of every species, הָעָלָה *thou hast gone*, וְהָלַכְתָּ *and thou shalt go*, וְהָלַכְתִּי *and I will go*, so וְדַבַּרְתָּ, וְהִתְשַׁבַּחְתִּי, וְהִתְהַלַּכְתִּי, though וְהִצַּלְתִּי Zeph. 1:17, except in לָא and לָהֶם verbs, where the accent usually re-

mains in its original position although the usage is not uniform, **יָפַלְתִּי** Lev. 26 : 9, **יָבֵאתִי** 1 Kin. 18 : 12, **וְהִרְבֵּיתָה** 1 Chron. 4 : 10, **וְהִשְׁתַּחֲוִיתִי** 1 Sam. 15 : 30, **וְהִבֵּיתִי** Isa. 8 : 17 but **וְאָפַיתָ** Lev. 24 : 5, **וְבֵאתָ** Gen. 6 : 18, **וְהִרְבִּיתִי** Lev. 26 : 9, **וְהִבֵּאתָ** Ex. 26 : 33. In the first person plural of all verbs the accent generally remains upon the penult, **יִזְבְּחֵנוּ** Ex. 8 : 23, **וְהִלָּכְנוּ**, **וְלָלְכְנוּ** Gen. 34 : 17.

(2) It occurs, though less constantly, in the third feminine singular and third plural of the Hiphil of perfect verbs, and of the various species of Ayin-Vav and Ayin-doubled verbs. **וְהִבְהִירָהָ** Ex. 26 : 33, **וְהִבִּיאָהָ** Lev. 15 : 29, **וְנָחָהָ** Isa. 11 : 2, **וְקָצָהָ** Hab. 1 : 8 but **וְהִשְׁלִיכָהּ** Ezek. 43 : 24, **וְפָשָׁהָ** Hab. 1 : 8.

## VERBS WITH SUFFIXES.

§ 101. Pronouns are frequently suffixed to the verbs of which they are the object. The forms of the suffixes have already been given § 72. It only remains to consider the changes resulting from their combination with the various parts of the verb.

1. The personal terminations of the verbs undergo the following changes :

### *Preterite.*

SING. 3 *fem.* The old ending **תָּ**, § 85. *a* (1), takes the place of **הָ**.

2 *masc.* **תָּ** sometimes shortens its final vowel before the suffix **יָ** of the first person.

2 *fem.* The old ending **תִּי**, § 86. *b*, instead of **תָּ**.

PLUR. 2 *masc.* **תֵּי** from the old pronominal ending **תִּים**, § 71. *b* (2), takes the place of **תָּם**. The feminine of this person does not occur with suffixes.

### *Future.*

PLUR. 2 and 3 *fem.* The distinctive feminine termination is dropped, and that of the masculine assumed, **תִּקְטְלוּהָ** for **תִּקְטְלֶיהָ**.

*a.* In several of these cases it would be more correct to say that it is the uncompound state of the verb in which the change has taken place, and that before suffixes the original form has been preserved, the added syllable having as it were protected it from mutation.

2. Changes in the suffixes: The suffixes are joined directly to those verbal forms which end in a vowel; those forms which end in a consonant insert before the suffixes of the second pers. plur. כֶּם, כֶּךְ, and the second masc. sing. הֵ, a vocal Sh'va, and before the remaining suffixes a full vowel, which in the preterite is mostly *a* and in the future and imperative mostly *e*.

The 3 fem. sing. preterite inserts *ā* before the suffixes of the third pers. plural, and *ē* before the second fem. singular; when it stands before the third sing. suffixes הוּ, הָ, there is frequently an elision of ה, requiring Daghdesh-forte conservative in the verbal ending ה to preserve the quantity of the previous short vowel, קָטַלְתִּי for קָטַלְתָּהּ, קָטַלְתָּהּ for קָטַלְתָּהּ, see § 57. 2. *b*.

When the third masc. sing. suffix הוּ is preceded by (.), the ה may be elided and the vowels coalesce into וּ, קָטַלְוּ for קָטַלְהוּ; when it is preceded by י, Shurek may be hardened to its corresponding semi-vowel ו, קָטַלְוּהוּ for קָטַלְהוּ § 62. 2

When the third fem. suffix הָ is preceded by (.), final Kamets is omitted to prevent the recurrence of the same sound, קָטַלְהָ for קָטַלְתָּהּ.

When הוּ, הָ of the third pers. singular are preceded by (..), the vowel of union for the future, a נ, called Nun Epenthetic, is sometimes inserted, particularly in emphatic and pausal forms, to prevent the hiatus between the two vowels, (..) being at the same time shortened to (.) ; ה is then commonly elided and a euphonic Daghdesh-forte inserted in the Nun, וְקָטַלְנִי for וְקָטַלְהוּ. The same shortening of the (..) and insertion of Daghdesh may occur in the first person singular and plural and the second masculine singular; this, like the preceding, takes place chiefly at the end of clauses.



*a.* The Nun Epenthetic of the future and the Preterite vowel of union *a*, which is abbreviated to Sh'va before ה, כם, כן, may be relics of old forms of the verb still represented in the Arabic, where the Preterite ends in *a*, and one mode of the future has an appended Nun. Daghesht-forfe in the suffixes of the first and second persons may be explained, as is usually done, by assuming the insertion and assimilation of Nun Epenthetic, יִקְטֹלְנָה for יִקְטֹלְנָה; or it may be Daghesht-forfe emphatic, § 24. 6, and the few cases in which Nun appears in these persons may be accounted for by the resolution of Daghesht, § 54. 3, instead of the Daghesht having arisen from the assimilation of Nun, so that יִקְטֹלְנָה may be for יִקְטֹלְנָה instead of the reverse.

*b.* The suffixes, since they do not in strictness form a part of the word with which they are connected, are more loosely attached to it than the pronominal fragments which make up the inflections; hence vowels of union are employed with the former which serve to separate as well as to unite. Hence too the vocal Sh'va, inserted before the suffixes of the second person, does not so completely draw the final consonant of the verb to the appended syllable as to detach it from that to which it formerly belonged; this latter becomes, therefore, not a simple but an intermediate syllable, § 20. 2. A like distinction exists between prefixed prepositions, etc., and the personal prefixes of the future. The latter form part and parcel of the word, while the former preserve a measure of their original separateness. Hence when they form a new initial syllable by the aid of the first consonant of the word, this is properly a mixed syllable after a personal prefix but intermediate after a preposition, יִבְרָכְךָ but בְּיִבְרָכְךָ, § 22. *a.* Hence, too, a liability to contraction in one case which does not exist in the other, יִקְטֹל but יִקְטֹלְנָה; יִפְל but יִפְלְנָה.

### 3. Changes in the body of the verb :

Except in the Kal preterite those forms which have personal terminations experience no further change from the addition of suffixes; those which are without such terminations reject the vowel of the last syllable before suffixes requiring a vowel of union and shorten it before the remainder, יִקְטֹל, יִקְטֹלְנָה, יִקְטֹלְנָה; but יִ of the Hiphil species is almost always preserved, יִקְטֹלְנָה, יִקְטֹלְנָה.

In the Kal imperative and infinitive the rejection of the vowel occasions the concurrence of two vowelless letters at the beginning of the word, which impossible combination is obviated by the insertion of Hhirik to form a new syllable; or, if the rejected vowel was Hholem, by the insertion of Kamets Hhatuph.



In the Kal preterite, where both vowels are liable to mutation, a distinction is made by rejecting the first before suffixes and the second before personal inflections where this is possible, e. g. קָטַל, קָטַלָה, קָטַלְתִּי but קָטַלְתָּ, קָטַלְתְּ. Accordingly upon the reception of a suffix the vowel of the second radical, whether it be *a*, *e*, or *o*, must be restored, and if need be lengthened, whenever, in the course of regular inflection, it has been dropped, and the vowel of the first radical, wherever it remains in the regular inflection, must be rejected.

*a.* Final mixed syllables, as shown in 2 *b*, ordinarily become intermediate upon appending כֵּן, כִּן, הֵן, and consequently take a short vowel notwithstanding the following vocal Sh'va. This is invariably the case before כֵּן and כִּן, unless the word to which they are attached has a long immutable vowel in the ultimate which is of course incapable of being shortened; it is also usually the case before הֵן, the principal exception, so far as verbal forms are concerned, being the *a* and *e* of the Kal preterite, *a* of the Kal future, and *i* of the Hiphil, נִחַנְתָּ, נִחַנְתְּ, נִחַנְתָּ, נִחַנְתְּ, אֶחַדְתָּ, אֶחַדְתְּ, אֶחַדְתָּ, אֶחַדְתְּ, אֶחַדְתָּ, אֶחַדְתְּ, אֶחַדְתָּ, אֶחַדְתְּ.

§ 102. 1. The first and second persons of the verb do not receive suffixes of the same person with themselves, for when the subject is at the same time the object of the action the Hithpael species is employed or a reciprocal pronoun is formed from the noun נַפְשׁ *soul, self*, as נַפְשִׁי *myself*. Suffixes of the third person may, however, be attached to the third person of verbs, provided the subject and object be distinct.

*a.* There is a single example of a verb in the first person with a suffix of the first person, but in this case the pronoun expresses the indirect object of the verb, עָשִׂיתִי לִי *I have made for me*, Ezek. 29 : 3.

2. Neuter verbs and passive species, whose signification does not admit of a direct object, may yet receive suffixes expressive of indirect relations, such as would be denoted by the dative or ablative in occidental languages, צָמִיתִי *ye fasted for me* Zech. 7 : 5, תִּשְׁכַּחֲנִי *thou shalt be forgotten by me*. Isa. 44 : 21.

3. The infinitive may be viewed as a noun, in which case its suffix is to be regarded as a possessive, and represents the subject of the action; or it may be viewed as a verb when its suffix represents the object, e. g. *קָטַלִי* *my killing*, i. e. that which I perform, *קָטַלִי* *killing me*. The participle may also receive the suffix either of a verb or a noun, the pronoun in either case denoting the object, *רֹאֵנִי* *seeing me* Isa. 47 : 10, *שֹׂנְאִי* *hating me*, lit. *my haters*, Ps. 35 : 19.

a. The infinitive with a verbal suffix represents the subject in *בְּשׁוּבָי* *at my returning*, Ezek. 47 : 7.

§ 103. The paradigm upon the next page exhibits certain portions of the regular verb *קָטַל* with all the suffixes.

a. The parts of the verb selected are sufficient representatives of all the rest, and by the aid of the rules already given will enable the student to determine any other required form for himself. The third person singular of the Hiphil preterite, which undergoes no change in the body of the verb, will answer *mutatis mutandis* for all the forms in that species ending with the final radical. The third singular of the Piel preterite, which suffers a change in its last syllable only, will in like manner answer for all the forms in that species ending with the final radical. The Kal preterite is given in all the persons, both on account of the peculiarity of that tense, which suffers changes in both its vowels, and in order to exhibit the changes in the personal terminations which apply equally to the preterites of the other species. The Kal infinitive and imperative are peculiar in forming a new initial syllable which echoes the rejected vowel. The third person singular of the Kal future affords a type of all the forms in that tense which end with the final radical; and the third plural of the same tense is a type of all the future forms in this and in the other species which have personal terminations appended. The participles undergo the same changes in receiving suffixes with nouns of like formation and are therefore not included in this table.

# PARADIGM OF THE PERFECT

## SINGULAR.

1 com.      2 masc.      2 fem.      3 masc.      3 fem.

### KAL PRETERITE.

SING. 3 masc.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּהוּ	קָטַלְתָּהוּ
			קָטַלְתְּ	קָטַלְתָּהוּ	קָטַלְתָּהוּ
3 fem.	קָטַלְתְּנִי	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתְּהוּ	קָטַלְתְּהוּ
				קָטַלְתְּהוּ	קָטַלְתְּהוּ
2 masc.	קָטַלְתָּנִי	—	—	קָטַלְתָּהוּ	קָטַלְתָּהוּ
	קָטַלְתָּנִי			קָטַלְתָּהוּ	קָטַלְתָּהוּ
2 fem.	קָטַלְתְּנִי	—	—	קָטַלְתְּהוּ	קָטַלְתְּהוּ
				קָטַלְתְּהוּ	קָטַלְתְּהוּ
1 com.	—	קָטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי
PLUR. 3 com.	קָטַלְנוּ	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
2 masc.	קָטַלְתֶּם	—	—	קָטַלְתֶּם	קָטַלְתֶּם
1 com.	—	קָטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ

INFINITIVE.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּהוּ	קָטַלְתָּהוּ
	קָטַלְתְּנִי				

### FUTURE.

SING. 3 masc.	יִקָּטַלְנִי	יִקָּטַלְתָּ	יִקָּטַלְתְּ	יִקָּטַלְתָּהוּ	יִקָּטַלְתָּהוּ
	יִקָּטַלְתְּנִי	יִקָּטַלְתָּ		יִקָּטַלְתָּהוּ	יִקָּטַלְתָּהוּ
PLUR. 3 masc.	יִקָּטַלְנוּ	יִקָּטַלְתֶּם	יִקָּטַלְתֶּם	יִקָּטַלְתֶּם	יִקָּטַלְתֶּם

### IMPERATIVE.

SING. 2 masc.	קָטַלְתִּי	—	—	קָטַלְתָּהוּ	קָטַלְתָּהוּ
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### PIEL PRETERITE.

SING. 3 masc.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּהוּ	קָטַלְתָּהוּ
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### HIPIL PRETERITE.

SING. 3 masc.	הִקָּטַלְנִי	הִקָּטַלְתָּ	הִקָּטַלְתְּ	הִקָּטַלְתָּהוּ	הִקָּטַלְתָּהוּ
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## VERBS WITH SUFFIXES.

PLURAL.				
1 com.	2 masc.	2 fem.	3 masc.	3 fem.
קִטְלָנוּ	קִטְלְכֶם	קִטְלְכֶן	קִטְלֵם	קִטְלֵן
קִטְלָנוּהוּ	קִטְלָתְכֶם	קִטְלָתְכֶן	קִטְלָתָם	קִטְלָתָן
קִטְלָנוּהָ	_____	_____	קִטְלָתָם	קִטְלָתָן
קִטְלָנוּהֶם	_____	_____	קִטְלָתָם	קִטְלָתָן
_____	קִטְלָתֵיכֶם	קִטְלָתֵיכֶן	קִטְלָתֵיָם	קִטְלָתֵיָן
קִטְלָנוּהוּ	קִטְלָוְכֶם	קִטְלָוְכֶן	קִטְלָוְם	קִטְלָוְן
קִטְלָנוּהָ	_____	_____	קִטְלָוְם	קִטְלָוְן
_____	קִטְלָוְכֶם	קִטְלָוְכֶן	קִטְלָוְם	קִטְלָוְן
קִטְלָנוּ	קִטְלְכֶם	קִטְלְכֶן	קִטְלֵם	קִטְלֵן
קִטְלָנוּהוּ	קִטְלָתְכֶם	קִטְלָתְכֶן	קִטְלָתָם	קִטְלָתָן
קִטְלָנוּהָ	_____	_____	קִטְלָתָם	קִטְלָתָן
קִטְלָנוּהֶם	_____	_____	קִטְלָתָם	קִטְלָתָן
_____	קִטְלָתֵיכֶם	קִטְלָתֵיכֶן	קִטְלָתֵיָם	קִטְלָתֵיָן
קִטְלָנוּהוּ	קִטְלָוְכֶם	קִטְלָוְכֶן	קִטְלָוְם	קִטְלָוְן
קִטְלָנוּהָ	_____	_____	קִטְלָוְם	קִטְלָוְן
_____	קִטְלָוְכֶם	קִטְלָוְכֶן	קִטְלָוְם	קִטְלָוְן
קִטְלָנוּ	קִטְלְכֶם	קִטְלְכֶן	קִטְלֵם	קִטְלֵן
קִטְלָנוּהוּ	קִטְלָתְכֶם	קִטְלָתְכֶן	קִטְלָתָם	קִטְלָתָן
קִטְלָנוּהָ	_____	_____	קִטְלָתָם	קִטְלָתָן
קִטְלָנוּהֶם	_____	_____	קִטְלָתָם	קִטְלָתָן
_____	קִטְלָתֵיכֶם	קִטְלָתֵיכֶן	קִטְלָתֵיָם	קִטְלָתֵיָן
קִטְלָנוּהוּ	קִטְלָוְכֶם	קִטְלָוְכֶן	קִטְלָוְם	קִטְלָוְן
קִטְלָנוּהָ	_____	_____	קִטְלָוְם	קִטְלָוְן
_____	קִטְלָוְכֶם	קִטְלָוְכֶן	קִטְלָוְם	קִטְלָוְן

## REMARKS ON THE PERFECT VERBS WITH SUFFIXES.

## PRETERITE.

§ 104. *a.* There are two examples of (..) as the union vowel of the preterite, רָסַרְנִי Isa. 8:11, טָאַלְךָ Judg. 4:20. Daghesh-forte euphonic is sometimes inserted in the suffix of the first pers. sing., רָסַרְנִי Ps. 118:18, רָנַנִי Gen. 30:6.

*b.* The suffix of the second masc. sing. is occasionally הָ, in pause פָּאַרְךָ Isa. 55:5, so with the infinitive, הַשְׁמַרְךָ Deut. 28:24, 45; and a similar form with the future may perhaps be indicated by the K'th'ibh in Hos. 4:6 אֲמַסְאֲךָ, § 11. 1. *a.*, where the K'ri has אֲמַסְאֲךָ. With לָא and לָהּ verbs this form of the suffix is of frequent occurrence, עָנָה Isa. 30:19, Jer. 23:37, הִבְרָאָה Ezek. 28:15. In a few instances the final *a* is represented by the vowel letter ה, and the suffix is written כָּה, הִעֲצָרְכָה 1 Kin. 18:44, הִנְצִיחָה Prov. 2:11, רִבְרִיכָה Ps. 145:10, רָעִינִיכָה Jer. 7:27.

*c.* The suffix of the second fem. sing. is commonly הָ, תָּרַאָה Isa. 54:6, פָּאַרְךָ Isa. 60:9, except after the third fem. sing. of the verb, when it is הָ, אֲהַדְּרָה Ruth 4:15, תִּזְכְּרָה Isa. 47:10; sometimes, especially in the later Psalms, it has the form כִּי corresponding to the pronoun אֲחִי, אֲזַכְּרִי Ps. 137:6, הִמְצַטְרִי Ps. 103:4.

*d.* The suffix of the third masc. sing. is written with the vowel letter ה instead of וּ in פָּרַעַה Ex. 32:25, קָצָה Num. 28:8, and in some copies אָכְלָה 1 Sam. 1:9, where it would be feminine; this form is more frequently appended to nouns than to verbs.

*e.* In a few instances the ה of the third fem. suffix is not pointed with Mappik, and consequently represents a vowel instead of a consonant, טָמְרָה (with the accent on the penult because followed by an accented syllable) Am. 1:11, so with the infinitive, הוֹסִסְרָה Ex. 9:18, הִעֲצָבָה Jer. 44:19, and the future, הִתְחַמְלָה Ex. 2:3. \*

*f.* The suffix of the third masc. plur. receives a paragogic ו once in prose, גִּרְשָׁמֻו Ex. 23:31, and repeatedly in poetry, תִּוְרִישָׁמֻו, תַּמְלָאֻו Ex. 15:9; once ו is appended, רָכַסְתָּמֻו Ex. 15:5; הֵם is used but once as a verbal suffix, אֶפְאַיְהֵם Deut. 32:26.

*g.* The suffix of the third fem. plur. ךַּ is seldom used, יִרְעִיחָךְ Isa. 48:7, יִחִיחָךְ Hab. 2:17; more frequently the masculine ם is substituted for it, וַיִּגְרְשֻׁם Ex. 2:17, וַיִּנְאֲסֻם 1 Sam. 6:10, so Num. 17:3, 4, Josh. 4:8, 2 Kin. 18:13, Hos. 2:14, Prov. 6:21; הֵן is never used with verbs. When attached to infinitives a paragogic ה is sometimes added to ךַּ, בּוֹאָהָה Ruth 1:19, לִדְחָהָה Job 39:2.

*h.* Verbs, which have Tsere for the second vowel in the Kal preterite, retain it before suffixes, אָהַבְךָ Deut. 7:13, לִבְשָׁם Lev. 16:4, שָׁנְאָה Deut. 24:3, וַיִּרְאֶהָה Job 37:24. The only example of a suffix appended to a preterite whose second vowel is Hholem, is רָכַלְתָּי Ps. 13:5 from רָכַלְתִּי,

the Hholem being shortened to Kamets Hhatuph by the shifting of the accent. Tsere of the Piel species is mostly shortened to Seghol before ה, כ, ב, ק, ר, but occasionally to Hhirik, אָאָאָאָ (the Methegh in most editions is explained by § 45. 2) Job 16:5, אָרָמָה Isa. 25:1, מָרָשָׁם Ex. 31:13, מָרָשָׁם Isa. 1:15. Hhirik of the Hiphil species is retained before all suffixes with very few exceptions, רָשָׁרָשָׁ 1 Sam. 17:25, Ps. 65:10; in רָשָׁרָ Deut. 32:7, the verb has the form of the apocopated future.

i. The third fem. preterite sometimes takes the third masc. sing. suffix in its full form, אָבְלָתָהּ Prov. 31:12, אָבְלָתָהּ Ezek. 15:5, so in pause אָבְלָתָהּ 1 Sam. 18:28, אָבְלָתָהּ Gen. 37:20, אָבְלָתָהּ Isa. 59:16, and sometimes contracted by the exclusion of ה, אָבְלָתָהּ 1 Sam. 1:24, רָלָתָהּ Ruth 4:15, אָבְלָתָהּ Job 21:18. The third fem. suffix is always contracted, אָבְלָתָהּ Jer. 49:24, חָלָתָהּ Isa. 34:17, אָבְלָתָהּ 1 Sam. 1:6. The suffix of the third masc. plural is ׁ, not ׁ, with this person of the verb, the accent falling on the penult, אָבְלָתָהּ Gen. 31:32, מָצָאָם Ex. 18:8, אָבְלָתָהּ Ps. 119:129, שָׁרָפָם Isa. 47:14. In the intermediate syllable before ה the vowel is usually short in this person, רָלָתָהּ Jer. 22:26, אָבְלָתָהּ Ezek. 28:18, though it is sometimes long, רָבְלָתָהּ Cant. 8:5, as it regularly is in pause: רָבְלָתָהּ *ibid.*; so before נִי and נִי of the first person, אָבְלָתָהּ Ps. 69:10, מָצָאָתָהּ Num. 20:14.

j. The second masc. sing. preterite usually takes Pattahh before נִי except in pause, חָקַרְתָּנִי Ps. 139:1, חָקַרְתָּנִי Job 7:14, עֲבַדְתָּנִי Ps. 22:2. It takes the third masc. sing. suffix either in its full form, כָּפַרְתָּהּ Ezek. 43:20, or contracted, אָסַפְתָּהּ 2 Kin. 5:6, שָׁמַתָּהּ Hab. 1:12, קָבַרְתָּהּ (accent thrown back by § 35. 1) Num. 23:27, הָקַמְתָּהּ Ps. 89:44.

k. The second fem. sing. preterite assumes (.), commonly without Yodh, § 11. 1. a, before suffixes, and is accordingly indistinguishable from the first person except by the suffix which it receives. § 102. 1, or by the connection in which it is found, רָלָתָנִי Jer. 15:10, לָבַבְתָּנִי Cant. 4:9, רָמִיתָנִי 1 Sam. 19:17, מָשִׁיתָהּ Ex. 2:10; once it takes (.), הוֹרִיתָנִי Josh. 2:18, and in a few instances the masculine form is adopted in its stead, הִשְׁבַּעְתָּהּ Josh. 2:17, 20, Cant. 5:9, רָלָתָנִי Jer. 2:27 K'ri, הָבַאְתָּהּ 2 Sam. 14:10.

l. The plural endings of the verb may be written fully ו or defectively (.), thus, in the third person, סָבְבוּנִי Ps. 18:6, סָבְבוּנִי Hos. 12:1; the second צָמְתָנִי Zech. 7:5, הִעָלִיתָנִי Num. 20:5, 21:5; and the first הִרְשָׁעָהּ 1 Chron. 13:3.

# FUTURE.

§ 105. a. The union vowel *a* is sometimes attached to the future, thus נִי., חָקַרְתָּנִי Gen. 19:19, רָאִיתָנִי Gen. 29:32, רָאִיתָנִי Ex. 33:20, Num. 22:33, רָבִיתָנִי Isa. 56:3, רָשַׁעְתָּנִי Job 9:18; נִי, רָבִיתָנִי Isa. 63:16; ו (for הִי), רָשַׁעְתָּנִי Hos. 8:3, חָלָתָנִי Ps. 35:8, חָקַעְתָּנִי Eccles. 4:12, וְרָשַׁעְתָּנִי 1 Sam. 21:14, so in the K'thibh, וְרָאִיתָנִי 1 Sam. 18:1, וְרָאִיתָנִי, where the K'ri has וְרָאִיתָנִי; וְרָשַׁעְתָּנִי (for הִי), וְרָשַׁעְתָּנִי Gen. 37:33, וְרָשַׁעְתָּנִי 2 Chron. 20:7, וְרָשַׁעְתָּנִי Isa. 26:5; וְרָשַׁעְתָּנִי Ex. 29:30, וְרָשַׁעְתָּנִי Deut. 7:15, וְרָשַׁעְתָּנִי Num. 21:30, וְרָשַׁעְתָּנִי Ps.



74:8, אִמְרֵלֶם Ps. 118:10; יִשְׁלַן Ex. 2:17. In 1 Kin. 2:24 the K'ri has יוֹשִׁיבָיו, while the K'thibh has the vowel letter י representing the ordinary *e*, יוֹשִׁיבָיו.

*b.* The suffixes with Dagghesh inserted occur chiefly in pause; thus יִשְׁכְּנוּ Jer. 50:44; יָנִי Gen. 27:19; יִשְׁכְּנוּ Job 7:14, 9:34; יָנִי (1st plur.), יִשְׁכְּנוּ Job 31:15; יָנִי, יִשְׁכְּנוּ Isa. 43:5. יִשְׁכְּנוּ Isa. 44:2; יִשְׁכְּנוּ Ps. 30:13; יָנִי (3 masc. sing.), יִשְׁכְּנוּ Job 7:18; יִשְׁכְּנוּ Hos. 12:5; יָנִי Ps. 65:10, or without Dagghesh, יִשְׁכְּנוּ Judg. 5:26, Obad. ver. 13; the unemphatic form of the suffix and that with Dagghesh occur in conjunction, יִשְׁכְּנוּ יִשְׁכְּנוּ Isa. 26:5. There are a very few examples, found only in poetry, of נ inserted between the verb and the suffix without further change, יִשְׁכְּנוּ Ps. 50:23; יִשְׁכְּנוּ Jer. 22:24; יִשְׁכְּנוּ Jer. 5:22; יִשְׁכְּנוּ Ps. 72:15; יִשְׁכְּנוּ Deut. 32:10; יִשְׁכְּנוּ Ex. 15:2.

*c.* The plural ending יָנִי is in a few instances found before suffixes, chiefly in pause, יִשְׁכְּנוּ יִשְׁכְּנוּ, יִשְׁכְּנוּ Prov. 1:28; יִשְׁכְּנוּ Ps. 63:4; יִשְׁכְּנוּ Ps. 91:12; יִשְׁכְּנוּ Isa. 60:7, 10; יִשְׁכְּנוּ Jer. 5:22; יִשְׁכְּנוּ Jer. 2:24; twice it has the union vowel *a*, יִשְׁכְּנוּ Job 19:2; יִשְׁכְּנוּ Prov. 5:22.

*d.* When the second vowel of the Kal future is *o*, it is rejected before suffixes requiring a union vowel, compound Sh'va being occasionally substituted for it in the place of simple, אִפְסָם Hos. 10:10; יִשְׁכְּנוּ Num. 35:20; יִשְׁכְּנוּ Isa. 27:3; יִשְׁכְּנוּ Isa. 62:2; יִשְׁכְּנוּ Ezek. 35:6; יִשְׁכְּנוּ Jer. 31:33; once the vowel remains, but is changed to Shurek, יִשְׁכְּנוּ Prov. 14:3; *a*, on the other hand, is retained as a pretonic vowel, § 64. 2, יִשְׁכְּנוּ Job 29:14; יִשְׁכְּנוּ Ex. 29:30; יִשְׁכְּנוּ Cant. 5:3; יִשְׁכְּנוּ Gen. 19:19. Hholem is shortened before הָ, כֵּן, though the vowel letter י is occasionally written in the K'thibh, יִשְׁכְּנוּ Jer. 1:5.

*e.* The following are examples of feminine plurals with suffixes: 2 *fem. plur.* הָרָאִי Cant. 1:6, 3 *fem. plur.* הָרָאִי Job 19:15. Jer. 2:19. The masculine form is sometimes substituted for the feminine, יִשְׁכְּנוּ, יִשְׁכְּנוּ Cant. 6:9.

#### INFINITIVE AND IMPERATIVE.

§ 106 *a. Kal Infinitive.* Before הָ, כֵּן, Hholem is shortened to Kamets Hhatuph, אִכְלֶה Gen. 2:17; עֲמֶהָ (Methegh by § 45. 2) Obad. ver. 11, אִכְלֶה Gen. 3:5; אִמְרֶה Mal. 1:7. Pattahh remains in the single example, חִנְנֶה Isa. 30:18; sometimes the vowel of the second radical is rejected before these as it is before the other suffixes, and a short vowel given to the first radical, commonly Kamets Hhatuph, עֲבֹהָ Deut. 29:11, שְׁמֶהָ 2 Kin. 22:19, עֲבֹהָ Deut. 27:4, once Kibbutz, חֲבֹהָ Lev. 23:22, sometimes Hhirik, שְׁבֹהָ Gen. 19:33, 35 but שְׁבֹהָ Ruth 3:4; שְׁבֹהָ Zech. 3:1; נָפְלוּ 2 Sam. 1:10; פָּהוּ Neh. 8:5; and occasionally Pattahh, רָבֶהָ Ezek. 25:6. In the feminine form of the infinitive, as in nouns, the old feminine ending הָ is substituted for הָ, שְׁמֶהָ Isa. 30:19, חֲמֶהָ Hos. 7:4. The Niphal infinitive retains its pretonic Kamets before suffixes, חֲבֹהָ Ezek. 21:29.

*b. Kal Imperative.* The first radical commonly receives Kamets Hhatuph upon the rejection of Hholem, וְזָכְרִי, וְשָׁמְרִי Jer. 15 : 15, but occasionally it takes Hhirik, נִצְרֶה (with Daghesh-forte euphonic) Prov. 4 : 13.

## IMPERFECT VERBS.

§ 107. Imperfect verbs depart more or less from the standard already given, as the nature of their radicals may require. They are of three classes, viz. :

I. Guttural verbs, or those which have a guttural letter in the root.

II. Contracted verbs, two of whose radicals are in certain cases contracted into one.

III. Quiescent verbs, or those which have a quiescent or vowel letter in the root.

These classes may again be subdivided according to the particular radical affected. Thus there are three kinds of guttural verbs :

1. Pe guttural verbs, or those whose first radical is a guttural.

2. Ayin guttural verbs, or those whose second radical is a guttural.

3. Lamedh guttural verbs, or those whose third radical is a guttural.

There are two kinds of contracted verbs :

1. Pe Nun verbs, or those whose first radical is Nun, and is liable to be contracted by assimilation with the second.

2. Ayin doubled verbs, or those whose second and third radicals are alike, and are liable to be contracted into one.

There are four kinds of quiescent verbs :

1. Pe Yodh verbs, or those whose first radical is Yodh.

2. Ayin Vav and Ayin Yodh verbs, or those whose second radical is Vav or Yodh.

3. Lamedh Aleph verbs, or those whose third radical is Aleph.

4. Lamedh He verbs, or those in which He takes the place of the third radical.

The guttural differ from the perfect verbs in the vowels only ; the first division of the contracted verbs differ only in the consonants ; the quiescent and the second division of the contracted verbs differ from the perfect verbs in both vowels and consonants.

*a.* The third class of imperfect verbs may either be regarded as having a quiescent letter in the root, which in certain forms is changed into a vowel, or as having a vowel in the root, which in certain forms is changed into a quiescent letter. As the settlement of this question is purely a matter of theory, the usual name of quiescent verbs has been retained as sufficiently descriptive.

*b.* The origin of these various technical names for the different kinds of imperfect verbs is explained § 76. 3.

### PE GUTTURAL VERBS.

§ 108. Gutturals have the four following peculiarities, § 60, viz. :

1. They often cause a preceding or accompanying vowel to be converted into Pattahh.

2. They receive Pattahh furtive at the end of a word after a long heterogeneous vowel or before a vowelless final consonant.

3. They take compound in preference to simple Sh'va.

4. They are incapable of being doubled, and consequently do not receive Daghesht-forde.

§ 109. Pe guttural verbs are affected by these peculiarities as follows, viz. :

1. The Hhirik of the preformatives is changed to Pattahh before the guttural in the Kal future, if the second vowel be Hholem,  $\text{יַעֲמֹד}$  for  $\text{יֵעֲמֹד}$ ; but if the second radical has Pattahh this change does not occur, because it would occasion a repetition of the same vowel in successive syllables, § 63. 1. *b*. In the Kal future *a*, therefore, in the Niphal preterite and participle, where the vowel of the second syllable is likewise *a*, and in the Hiphil preterite, where *i* is characteristic and therefore less subject to change, Hhirik is compounded with Pattahh, or, in other words, is changed to the diphthongal Seghol,  $\text{יַחֲזֹק}$ ,  $\text{נַעֲמֹד}$ ,  $\text{הַעֲמִיד}$ . Seghol accompanying  $\text{א}$  of the first person singular of the Kal future, § 60. 1. *a* (5), and Kamets Hhatuph, characteristic of the Hophal species, suffer no change. The same is true of Hholem in the first syllable of the Kal participle, Hhirik of the Piel preterite, and Kibbutz of the Pual species, for the double reason that these vowels are characteristic of those forms, and that their position after the guttural renders them less liable to mutation, § 60. 1. *a* (2); the second reason applies likewise to the Hhirik of the feminine singular and masculine plural of the Kal imperative, which, as the briefest of the short vowels, is besides best adapted to the quick utterance of a command,  $\text{עֲמִדִי}$ ,  $\text{עֲמְדִי}$ .

2. As the guttural does not stand at the end of the word, there is no occasion for applying the rule respecting Pattahh furtive; this consequently does not appear except in  $\text{יִחַד}$ , apocopated future of  $\text{חָדַד}$ , and in one other doubtful example, § 114.

3. Wherever the first radical should receive simple Sh'va the guttural takes compound Sh'va instead; this, if there be no reason for preferring another, and especially if it be preceded by the vowel Pattahh, will be Hhateph Pattahh, whose sound is most consonant with that of the gutturals; this is the case in the Kal second plural preterite, construct infinitive, future and imperative with Hholem, and in the Hiphil,

infinitives, future, imperative, and participle, **יַעֲמֹד**, **עֲמֹדְתָם**. If, however, the guttural be preceded by another vowel than Pattahh the compound Sh'va will generally be conformed to it; thus, after Seghol it becomes Hhateph Seghol as in the Kal future and imperative *ā*, the Niphal preterite and participle, and the Hiphil preterite, **יַחַזֵּק**, **הַעֲמִיד**, and after Kamets Hhatuph it becomes Hhateph Kamets as in the Hophal species, **הַעֲמִד**. If this compound Sh'va in the course of inflection comes to be followed by a vowelless letter, it is changed to the corresponding short vowel, § 61. 1, thus, (ִ) becomes (ֵ) in the second feminine singular and the second and third masculine plural of the Kal future; (ִ) becomes (ֶ) in the third feminine singular and the third plural of the Niphal preterite; and (ִ) becomes (ֶ) in the corresponding persons of the preterite and future Hophal, **הַעֲמִדִי**, **נַעֲמִדְהָ**.

*a.* The simple Sh'va following a short vowel thus formed, remains vocal as in the corresponding forms of the perfect verb, the new syllable being not mixed but intermediate, and hence a succeeding aspirate will retain its aspiration, thus **יַעֲמֹדוּ** *yaam'dhū*, not **יַעֲמֹדוּ** *yaamdū*, § 22. *a.* In like manner the Kal imperative has **עֲמֹדִי**, **עֲמֹדוּ** not **עֲמֹדִי**, **עֲמֹדוּ**, showing that even in the perfect verb **קָטַלְתִּי**, **קָטַלְתֶּם** were pronounced *kit'lū*, *kit'lū*, not *killz*, *killū*.

4. The reduplication of the first radical being impossible in the infinitive, future and imperative Niphal, the preceding vowel, which now stands in a simple syllable, is lengthened in consequence from Hhirik to Tsere, § 60. 4, **הַעֲמֹד** for **הַעֲמֹד**.

§ 110. 1. The verb **עָמַד** *to stand*, whose inflections are shown in the following paradigm, may serve as a representative of Pe guttural verbs. The Piel, Pual, and Hithpael are omitted, as they present no deviation from the regular verbs. The Niphal of **עָמַד** is not in use, but is here formed from analogy for the sake of giving completeness to the paradigm.

# PARADIGM OF PE GUTTURAL VERBS.

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.
PRET. 3 m.	עָמַד	נִעְמַד	הִעְמִיד	הִעְמִיד
3 f.	עָמְדָה	נִעְמְדָה	הִעְמִידָה	הִעְמִידָה
2 m.	עָמַדְתָּ	נִעְמַדְתָּ	הִעְמַדְתָּ	הִעְמַדְתָּ
2 f.	עָמַדְתְּ	נִעְמַדְתְּ	הִעְמַדְתְּ	הִעְמַדְתְּ
1 c.	עָמַדְתִּי	נִעְמַדְתִּי	הִעְמַדְתִּי	הִעְמַדְתִּי
Plur. 3 c.	עָמְדוּ	נִעְמְדוּ	הִעְמִידוּ	הִעְמִידוּ
2 m.	עָמַדְתֶּם	נִעְמַדְתֶּם	הִעְמַדְתֶּם	הִעְמַדְתֶּם
2 f.	עָמַדְתֶּן	נִעְמַדְתֶּן	הִעְמַדְתֶּן	הִעְמַדְתֶּן
1 c.	עָמַדְנִי	נִעְמַדְנִי	הִעְמַדְנִי	הִעְמַדְנִי
INFIN. Absol.	עֹמֵד	הִעְמֵד	הִעְמִיד	הִעְמֵד
Constr.	עֹמֵד	הִעְמֵד	הִעְמִיד	הִעְמֵד
FUT. 3 m.	יִעְמַד	יִעְמַד	יִעְמִיד	יִעְמִיד
3 f.	תִּעְמַד	תִּעְמַד	תִּעְמִיד	תִּעְמִיד
2 m.	תִּעְמַדְתָּ	תִּעְמַדְתָּ	תִּעְמִידְתָּ	תִּעְמִידְתָּ
2 f.	תִּעְמַדְתְּ	תִּעְמַדְתְּ	תִּעְמִידְתְּ	תִּעְמִידְתְּ
1 c.	אֶעְמַד	אֶעְמַד	אֶעְמִיד	אֶעְמִיד
Plur. 3 m.	יִעְמְדוּ	יִעְמְדוּ	יִעְמִידוּ	יִעְמִידוּ
3 f.	תִּעְמְדְנָה	תִּעְמְדְנָה	תִּעְמִידְנָה	תִּעְמִידְנָה
2 m.	תִּעְמְדוּ	תִּעְמְדוּ	תִּעְמִידוּ	תִּעְמִידוּ
2 f.	תִּעְמְדְנָה	תִּעְמְדְנָה	תִּעְמִידְנָה	תִּעְמִידְנָה
1 c.	נִעְמַד	נִעְמַד	נִעְמִיד	נִעְמִיד
IMPER. 2 m.	עֲמַד	הִעְמַד	הִעְמִד	
2 f.	עֲמְדִי	הִעְמְדִי	הִעְמִידִי	wanting
Plur. 2 m.	עֲמְדוּ	הִעְמְדוּ	הִעְמִידוּ	
2 f.	עֲמְדְנָה	הִעְמְדְנָה	הִעְמִידְנָה	
PART. Act.	עֹמֵד		מִעְמִיד	
Pass.	עֹמֵד	נִעְמֵד		מִעְמֵד



2. The Kal imperative and future of those verbs which have Pattahh in the second syllable may be represented by קִיץ *to be strong*.

## IMPERATIVE.

SINGULAR.		PLURAL.	
<i>masc.</i>	<i>fem.</i>	<i>masc.</i>	<i>fem.</i>
קִיץ	קִיְצִי	קִיְצוּ	קִיְצֵנָה

## FUTURE.

	3 <i>masc.</i>	3 <i>fem.</i>	2 <i>masc.</i>	2 <i>fem.</i>	1 <i>com.</i>
SING.	יִקְצֶה	תִּקְצֹחַ	תִּקְצֹחַ	תִּקְצֹחִי	אִקְצֹחַ
PLUR.	יִקְצְוּ	תִּקְצַנְהוּ	תִּקְצְוּ	תִּקְצַנְהוּ	נִקְצֹחַ

3. Certain verbs, whose first radical is א, receive Hholem in the first syllable of the Kal future after the following, which is distinctively called the Pe Aleph (פֿ) mode.

## FUTURE OF PE ALEPH VERBS.

	3 <i>masc.</i>	3 <i>fem.</i>	2 <i>masc.</i>	2 <i>fem.</i>	1 <i>com.</i>
SING.	יֵאָכֵל	תֵּאָכֵל	תֵּאָכֵל	תֵּאָכֵלִי	אֵכֵל
PLUR.	יֵאָכְלוּ	תֵּאָכְלֶנָה	תֵּאָכְלוּ	תֵּאָכְלֶנָה	נֵאָכֵל

Five verbs uniformly adopt this mode of inflection, viz. : אָבַד *to perish*, אָבָה *to be willing*, אָכַל *to eat*, אָמַר *to say*, אָפָה *to bake*; a few others indifferently follow this or the ordinary Pe guttural mode, אָהַב *to love*, אָחַז *to take hold*, אָסַף *to gather*.

## REMARKS ON PE GUTTURAL VERBS.

§ 111. 1. The preformative of the Kal future *a* has (.) in one instance, וַחֲצֹב Ezek. 23:5. That of the Kal future *o* has (ו) in קִהְיֶה Prov. 10:3, קִהְיֶה Ps. 29:9. Three verbs with future *o*, קִהְיֶה, קִהְיֶה, קִהְיֶה have Pat-

tahh in the first syllable when the Hholem appears, but Seghol in those forms in which the Hholem is dropped, *יְהִירֶם* Job 12:14. *יְהִירֶם* 2 Kin. 3:25 but *יְהִירֶם* Ex. 19:21, 24; so with suffixes, *יְהִירֶם* Ps. 141:5, *יְהִירֶם* Isa. 22:19, *נְחִמְדָהוּ* Isa. 53:2. *תָּפַר* has *יְחַפְּרוּ* but *יְחַפְּרוּ*.

2. *a.* If the first radical be א, which has a strong preference for the diphthongal vowels, §60. 1. *a* (5), the preformative takes Seghol in most verbs in the Kal future, whether *a* or *o*, *יֵאָמֵר*, *יֵאָכֵל*, *יֵאָבֵד*, *יֵאָבֵד* as well as *יֵאָמֵר*, *יֵאָכֵל*, *יֵאָבֵד*; in a few with future *a*, §110. 3, it takes the other compound vowel Hholem when to complete the diphthongal character of the word the (.) of the second syllable usually becomes (.) in pause, and in a few instances without a pause accent, *יֵאָבֵד*, *יֵאָבֵד*, *יֵאָבֵד*, and in two verbs it becomes (.) after Vav conversive, *וַיֵּאָבֵד*, *וַיֵּאָבֵד*.

*b.* As א is always quiescent after Hholem in this latter form of the future, §57. 2. (2) *a.* Pe Aleph verbs might be classed among quiescent verbs, and this is in fact done by some grammarians. But as א has the double character of a guttural and a quiescent in different forms sprung from the same root, and as its quiescence is confined almost entirely to a single tense of a single species, it seems better to avoid sundering what really belongs together, by considering the Pe Aleph as a variety of the Pe guttural verbs. In a few instances א gives up its consonantal character after (.) which is then lengthened to (.), *יֵאָבֵד* Mic. 4:8. When thus quiescent after either Tsere or Hholem, א is always omitted in the first person singular after the preformative א, *יֵאָבֵד* Gen. 32:5 for *יֵאָבֵד*, *יֵאָבֵד* Prov. 8:17 for *יֵאָבֵד*, *יֵאָבֵד* Gen. 24:33 for *יֵאָבֵד*, and occasionally in other persons, *יֵאָבֵד* Jer. 2:36 for *יֵאָבֵד*; so *יֵאָבֵד* Deut. 33:21, *יֵאָבֵד* Prov. 1:10, *יֵאָבֵד* Ps. 104:29, *יֵאָבֵד* 2 Sam. 19:14, *יֵאָבֵד* 2 Sam. 20:9, *יֵאָבֵד* 1 Sam. 28:24; in a few instances the vowel letter ו is substituted for it, *יֵאָבֵד* Ezek. 42:5 for *יֵאָבֵד*, *יֵאָבֵד* Neh. 2:7, Ps. 42:10.

*c.* A like quiescence or omission of א occurs in *יֵאָבֵד* Num. 11:25 Hi. fut. for *יֵאָבֵד*, *יֵאָבֵד* Ezek. 21:33 Hi. inf. for *יֵאָבֵד*, *יֵאָבֵד* Job 32:11 Hi. fut. for *יֵאָבֵד*, *יֵאָבֵד* Prov. 17:4 Hi. part. for *יֵאָבֵד*, §53. 2. *a*, *יֵאָבֵד* Job 35:11 Pi. part. for *יֵאָבֵד*, §53. 3, *יֵאָבֵד* 2 Sam. 22:40 Pi. fut. for *יֵאָבֵד*, *יֵאָבֵד* 1 Sam. 15:5 Hi. fut. for *יֵאָבֵד*, *יֵאָבֵד* Isa. 21:14 Hi. pret. for *יֵאָבֵד*, *יֵאָבֵד* Isa. 13:20 Pi. fut. for *יֵאָבֵד*, and after prefixes *יֵאָבֵד* for *יֵאָבֵד*, the Kal infinitive of *יֵאָבֵד* with the preposition ל, *יֵאָבֵד* Ezek. 28:16 Pi. fut. with Vav conversive for *יֵאָבֵד*, *יֵאָבֵד* Zech. 11:5 Hi. fut. with Vav conjunctive for *יֵאָבֵד*, *יֵאָבֵד* Eccles. 4:14 Kal pass. part. with the article for *יֵאָבֵד*.

*d.* The diphthongal Hholem is further assumed by Pe Aleph roots once in the Niphal preterite, *יֵאָבֵד* Num. 32:30 for *יֵאָבֵד*, and five times in the Hiphil future, *יֵאָבֵד* Jer. 46:8 for *יֵאָבֵד*, *יֵאָבֵד* Hos. 11:4 for *יֵאָבֵד*, *יֵאָבֵד* Neh. 13:13 for *יֵאָבֵד*, *יֵאָבֵד* 1 Sam. 14:24 abbreviated from *יֵאָבֵד* for *יֵאָבֵד*, *יֵאָבֵד* 2 Sam. 20:5 K'ri for *יֵאָבֵד*.

*e.* א draws the vowel to itself from the preformative in *יֵאָבֵד* Prov. 1:22 Kal fut. for *יֵאָבֵד* in pause *יֵאָבֵד* Zech. 8:17, Ps. 4:3, §60. 3. *c.* Some so explain *יֵאָבֵד* Job 20:26, regarding it as a Kal future for

הַאֲכַלְהוּ with the vowel attracted to the א from the preformative; it is simpler, however, to regard it as a Pual future with Kamets Hhatuph instead of Kibbuts, as מֵאֲלֵם Nah. 2:4, רָחַבְרָה Ps. 94:20.

3. *a.* Kamets Hhatuph for the most part remains in the Kal infinitive and imperative with suffixes, as עֲבֹדָה, עֲזָבָה, עָמְלִי, עֲזָבָה, being rarely changed to Pattahh, as in חֲבַלְהוּ Prov. 20:16, or Seghol, as אֲסַפְהוּ Num. 11:16, עֲרָבָה Job 33:5. In the inflected imperative Seghol occurs once instead of Hhirik, חֲשַׁפְהוּ Isa. 47:2, and Kamets Hhatuph twice in compensation for the omitted Hholem, עֲלֹזִי Zeph. 3:14 but עֲלֹזִי Ps. 68:5, חֲרָבִי Jer. 2:12 but חֲרָבִי Jer. 50:27, though the *o* sound is once retained in the compound Sh'va of a pausal form, חֲרָבִי Isa. 44:27. Ewald explains חֲעֲבֹדִים Ex. 20:5, 23:24, Deut. 5:9, and נִעְבְּדִים Deut. 13:3 as Kal futures, the excluded Hholem giving character to the preceding vowels; the forms, however, are properly Hophal futures, and there is no reason why the words may not be translated accordingly *be induced to serve*. In a few Kal infinitives with a feminine termination ה has (,) חֲמָלָה Ezek. 16:5, חֲמָצְאוֹ Hos. 7:4.

*b.* In a very few instances Pattahh is found in the first syllable of the Niphal and of the Hiphil preterite, נִעְרַץ Ps. 89:8, הִתְרַחַם Judg. 8:19.

§ 112. 1. The guttural invariably receives compound Sh'va in place of simple, where this is vocal in the perfect verb; and as in these cases it stands at the beginning of the word, it is more at liberty to follow its native preferences, and therefore usually takes (,). In הִרְיָחַם 2 plur. pret., הִיָּוִת inf., הִרָּה imper. of הָיָה, the initial ה has (,) under the influence of the following י; א receives (,) in the second plural of the Kal preterite, and in the feminine and plural of the passive participle, אֲכַלְתֶּם, אֲבַרְתֶּם, אֲבִיטֶם, but commonly (,) in the imperative and infinitive, § 60. 3. *b.* אָכַל imper., אָכַל inf. and אָחַז imper. of אָחַז inf., אָמַר imper. of אָמַר inf. (but הָאֲמַר Job 34:18 with ה interrogative), אָנָּה (with ה, paragogic אֲסַפְהוּ), and in a very few instances the long vowel (,) § 60. 3. *c.* אָפִי Ex. 16:23 for אָפִי, אָחִירִי Isa. 21:12.

2. Where the first radical in perfect verbs stands after a short vowel and completes its syllable, the guttural does the same, but mostly admits an echo of the preceding vowel after it, inclining it likewise to begin the syllable which follows. In the intermediate syllable thus formed, § 20. 2, the vowel remains short, only being modified agreeably to the rules already given by the proximity of the guttural, which itself receives the corresponding Hhateph. The succession is, therefore, usually (,) or (,). In a very few instances this correspondence is neglected; thus, in הִתְחַלֵּךְ 3 fem. fut. of הִלָּךְ *to go* (comp. הִצַּחַק from צָחַק *to laugh*) the Hhirik of the preformative remains and the guttural takes Hhateph Pattahh; in הִתְחַלֵּךְ (once, viz., Hab. 1:15 for הִתְחַלֵּךְ) and הִתְחַלֵּךְ Hiphil and Hophal preterites of חָלָה *to go up*, and הִתְחַלֵּךְ (once, viz., Josh. 7:7 for הִתְחַלֵּךְ) Hi. pret. of עָבַר *to pass over*, the guttural is entirely transferred to the second syllable, and the preceding vowel is lengthened. The forms הִתְחַלֵּךְ, הִתְחַלֵּךְ, הִתְחַלֵּךְ from חָלָה *to be*, and הִתְחַלֵּךְ from חָיָה *to live*, are peculiar in having simple vocal Sh'va.

3. Where (ֿ) or (ֿֿ) are proper to the form these are frequently changed to (ֿֿ) or (ֿֿֿ) upon the prolongation of the word or the removal of its accent forward. Thus, in the Kal future, **רָאָה** 2 Kin. 5:3; **רָאָהוּ** Ex. 4:29; **רָאָהוּ** Ps. 27:10; **רָאָהוּ** Josh. 2:18; **רָאָהוּ** Isa. 59:5; **רָאָהוּ** Judg. 16:13; the Niphal, **נִצְלַח** 1 Kin. 10:3; **נִצְלַח** Nah. 3:11; **נִצְלַח** Ps. 26:4; and especially in the Hiphil preterite with Vav conversive, **וְהִצְלַחְתָּ** Job 14:19; **וְהִצְלַחְתָּ** Deut. 7:24; **וְהִצְלַחְתָּ** Deut. 9:3 (comp. **וְהִצְלַחְתָּ** Ps. 80:6); **וְהִצְלַחְתָּ** Lev. 23:30; **וְהִצְלַחְתָּ** Isa. 49:26; **וְהִצְלַחְתָּ** Neh. 5:16; **וְהִצְלַחְתָּ** Ezek. 30:25; **וְהִצְלַחְתָּ** Isa. 43:23; **וְהִצְלַחְתָּ** Jer. 17:4; **וְהִצְלַחְתָּ** Deut. 1:45; **וְהִצְלַחְתָּ** Ex. 15:26; **וְהִצְלַחְתָּ** Jer. 49:37; after Vav conjunctive, however, the vowels remain unchanged, **וְהִצְלַחְתָּ** 1 Sam. 17:35; **וְהִצְלַחְתָּ** Ps. 50:21. The change from (ֿֿֿ) to (ֿֿֿֿ) after Vav conversive occurs once in the third person of the Hiphil preterite, **וְהִצְלַחְתָּ** Ps. 77:2, but is not usual, e. g. **וְהִצְלַחְתָּ** . . . **וְהִצְלַחְתָּ** Lev. 27:8. There is one instance of (ֿֿֿֿ) instead of (ֿֿֿֿ) in the Hiphil infinitive, **וְהִצְלַחְתָּ** Jer. 31:32.

4. A vowel which has arisen from Sh'va in consequence of the rejection of the vowel of a following consonant, will be dropped in guttural as in perfect verbs upon the latter vowel being restored by a pause accent, **וְהִצְלַחְתָּ** ; **וְהִצְלַחְתָּ** ; **וְהִצְלַחְתָּ** .

5. Sometimes the silent Sh'va of the perfect verb is retained by the guttural instead of being replaced by a compound Sh'va or a subsidiary vowel which has arisen from it. This is most frequent in the Kal future, though it occurs likewise in the Kal infinitive after inseparable prepositions, in the Niphal preterite and participle, in the Hiphil species, and also though rarely in the Hophal. There are examples of it with all the gutturals, though these are most numerous in the case of ה, which is the strongest of that class of letters. In the majority of roots and forms there is a fixed or at least a prevailing usage in favour either of the simple or of the compound Sh'va; in some, however, the use of one or the other appears to be discretionary.

a. The following verbs always take simple Sh'va under the first radical in the species whose initial letters are annexed to the root, viz.:

<b>אָדָם</b> Hi. to be red.	<b>הָבֵל</b> K. Hi. to be vain.	<b>הָגֵר</b> K. to gird.
<b>אָלֵר</b> Ni. Hi. to be illustrious.	<b>הָגָה</b> K. Hi. to meditate.	<b>הָלַל</b> K. (not Ho.) to cease.
<b>אָלַם</b> Hi. to close.	<b>הָדָה</b> K. to thrust.	
<b>*אָשֵׁר</b> K. to shut.	<b>הָדָר</b> K. Ni. to honour.	<b>הָטָב</b> K. to cut.
<b>אָלָה</b> K. to learn.	<b>הָהָה</b> K. Ni. to be.	<b>הָהָה</b> K. (not Hi.) to live.
<b>אָפֵר</b> K. to gird on.	<b>*הָכַר</b> K. to injure, wound.	
<b>אָשָׁם</b> K. Ni. (not Hi.) to be guilty.	<b>הָכַס</b> Ni. Hi. Ho. to hide.	<b>הָכָם</b> K. Hi. to be wise.
	<b>הָכַט</b> K. to beat off.	<b>*הָלַט</b> K. meaning doubtful.
	<b>הָכַר</b> Hi. to join together.	

\* ἀπαξ λεγόμενον.

חָמַד K. Ni. <i>to desire.</i>	חָפַר K. <i>to dig.</i>	צָרַח K. <i>to put on as an ornament.</i>
חָמַל K. <i>to spare.</i>	חָפַר K. Hi. <i>to blush.</i>	
חָמַס K. Ni. <i>to do violence to.</i>	חָפַשׂ K. Ni. <i>to search.</i>	צָרַח Hi. <i>to gather much.</i>
	חָצַב K. (not Hi.) <i>to hew.</i>	צָרַח Ni. <i>to be wanting.</i>
חָמַץ K. <i>to be leavened.</i>	חָפַר K. Ni. <i>to investigate.</i>	צָרַח K. Ni. <i>to trouble.</i>
חָמַר K. <i>to ferment.</i>		צָפַל Hi. <i>to be presumptuous.</i>
חָנַח K. <i>to dedicate.</i>	* חָרַג K. <i>to tremble.</i>	
חָסַל K. <i>to devour.</i>	חָתַח K. <i>to take up.</i>	צָנַח K. Ni. <i>to pervert.</i>
חָסַס K. <i>to muzzle.</i>	חָתַח Ni. <i>to be destined.</i>	צָשַׁר K. Hi. <i>to tithe.</i>
חָסַר K. Hi. <i>to lack.</i>	חָתַל Ho. <i>to be swaddled.</i>	* צָחַח Ni. <i>to be burnt up.</i>
חָפַח Ni. <i>to cover.</i>	חָתַם K. Ni. Hi. <i>to seal.</i>	צָחַח K. Hi. <i>to be removed.</i>
חָפַז K. Ni. <i>to be panic-struck.</i>	חָתַח K. <i>to seize.</i>	
	חָתַח K. <i>to break through.</i>	צָחַח K. Ni. Hi. <i>to entreat.</i>
חָפַץ K. <i>to delight.</i>	עָנַב K. <i>to love, dote.</i>	

b. The following are used with both simple and compound Sh'va, either in the same form or in different forms, viz. :

חָבַד <i>to bind.</i>	חָסַח <i>to trust.</i>	עָנַח <i>to wear.</i>
חָפַח <i>to turn.</i>	חָשַׁח <i>to withhold.</i>	עָנַח <i>to encircle.</i>
חָבַל <i>to take in pledge.</i>	חָשַׁח <i>to uncover.</i>	עָלַם <i>to conceal.</i>
חָבַשׂ <i>to bind.</i>	חָשַׁב <i>to think.</i>	עָצַר <i>to shut up, restrain.</i>
חָזַק <i>to be strong.</i>	חָשַׁח <i>to be dark.</i>	עָנַב <i>to supplant.</i>
חָלַח <i>to be sick.</i>	עָבַר <i>to pass over.</i>	עָשַׁן <i>to smoke.</i>
חָלַל <i>to divide.</i>	עָזַר <i>to help.</i>	עָשַׁר <i>to be rich.</i>

c. The following have simple Sh'va only in the passages or parts alleged, but elsewhere always compound Sh'va, viz. :

אָהַב 2 Chr. 19 : 2, Pr. 15 : 9, <i>to love.</i>	חָרַד Ezek. 26 : 18, <i>to tremble.</i>
אָזַר Ps. 65 : 7, <i>to gird.</i>	חָשַׁח Hi. part. <i>to be silent.</i>
אָסַף Ps. 47 : 10, <i>to gather.</i>	חָחַח Jer. 49 : 37, <i>to be dismayed.</i>
הָלַךְ Ps. 109 : 23, <i>to go.</i>	עָבַר Eccl. 5 : 8, <i>to serve.</i>
חָלַם Job 39 : 4, Jer. 29 : 8, <i>to dream.</i>	עָלַז Jer. 15 : 17, Ps. 149 : 5, and
חָלַח Job 20 : 24, <i>to change, pierce.</i>	עָלַץ Ps. 5 : 12, <i>to exult.</i>

All other Pe guttural verbs, if they occur in forms requiring a Sh'va under the first radical, have invariably compound Sh'va.

The use or disuse of simple Sh'va is so uniform and pervading in certain verbs, that it must in all probability be traced to the fixed usage of actual speech. This need not be so in all cases, however, as in other and less common words its occurrence or non-occurrence may be fortuitous; additional examples might have been pointed differently.

\* ἀπαξ λεγόμενον.

† Except Ps. 44 : 22.

§113. 1. The Hhirik of the prefix is in the Niphal future, imperative and participle, almost invariably lengthened to Tseré upon the omission of Daghesh-forte in the first radical, **הִחֲסֹךְ**, **הִחֲסֹךְ** Isa. 23:18, **הִחֲסֹךְ** (the retrocession of the accent by §35.1) Isa. 28:27, **הִחֲסֹךְ** Job 38:24. **נִחְלֹץ** Num. 32:17, **נִחְלֹץ** 2 Sam. 17:23, which is in one instance expressed by the vowel letter **י**, **חִיְעֹשָׁה** Ex. 25:31. The only exception is **בְּהִרְגֵּי** (two accents explained by §42. a) Ezek. 26:15 for **בְּהִרְגֵּי**, where the vowel remains short as in an intermediate syllable, only being changed to Seghol before the guttural as in the Niphal and Hiphil preterites. According to some copies, which differ in this from the received text, the vowel likewise remains short in **אֶצְנֶה** Job 19:7, **הִצְטֹחֵהוּ** Ezek. 43:18, **נִחְלֹץ** 1 Chron. 24:3, **בְּצִנָּה** Lam. 2:11.

2. The initial **ה** of the Hiphil infinitive is, as in perfect verbs, rarely rejected after prefixed prepositions, as **לְחַלֵּץ** Jer. 37:12 for **לְחַלֵּץ**, **לְחַטֵּא** Eccles. 5:5, **לְצַבֵּר** 2 Sam. 19:19, **לְצַטֵּר** Deut. 26:12, **לְצַטֵּר** Neh. 10:39, **לְצוּר** 2 Sam. 18:3 K'thibh; and still more rarely that of the Niphal infinitive, **בְּצִנָּה** Lam. 2:11 for **בְּהִצְטֹחֵהוּ** Ezek. 26:15.

§114. The letter **ר** resembles the other gutturals in not admitting Daghesh-forte, and in requiring the previous vowel to be lengthened instead, **וַיִּרְדֵּם** Jon. 1:5, **וַיִּרְדֵּם** Ps. 106:25. In other cases, however, it causes no change in an antecedent Hhirik, **רָדַף** Deut. 19:6, **רָדַף** 2 Sam. 7:10, **רָדַף** Ps. 66:12, except in certain forms of the verb **רָאָה** to see, viz., **וַיִּרְאֵהוּ** Kal future with Vav conversive, shortened from **וַיִּרְאֵהוּ**, **וַיִּרְאֵהוּ** which alternates with **וַיִּרְאֵהוּ** as Hiphil preterite, and once with Vav conversive preterite, **וַיִּרְאֵהוּ** Nah. 3:5. It is in two instances preceded by Hhirik in the Hiphil infinitive, **וַיִּרְאֵהוּ**, **וַיִּרְאֵהוּ** Jer. 50:34. In the Hophal species the participles **מִרְדֵּף** Isa. 14:6, **מִרְדֵּף** Lev. 6:14 take Kibbutz in the first syllable, but **רָאָה**, **רָצַל** have the ordinary Kametz Hhatuph. Resh always retains the simple Sh'va of perfect verbs whether silent or vocal, **רָדַף** Gen. 44:4, **רָדַף** Ps. 129:86, except in one instance, **רָדַף** Ps. 7:6, where it appears to receive Pattahh furtive contrary to the ordinary rule which restricts it to the end of the word, §60. 2. a.

§115. The verb **אָמַל** reduplicates its last instead of its second radical in the Pual, **אָמַלְלָהוּ**; **חָמַר** reduplicates its last syllable, **חָמַרְמָרְוּ** Lam. 2:11, §92. a. **חָרַלְלָהוּ** Hos. 11:3 has the appearance of a Hiphil preterite with **ח** prefixed instead of **ה**.

**הָחַל** is a secondary root, based upon the Hiphil of **חָלַל**. See ע"ב verbs.

For the peculiar forms of **אָסַף** and **חָלַף** see the פ"ה verbs, **רָסַף** and **רָלַף**.

## AYIN GUTTURAL VERBS.

§116. Ayin guttural verbs, or those which have a guttural for their second radical, are affected by the peculiarities of these letters, §108, in the following manner, viz.:



1. The influence of the guttural upon a following vowel being comparatively slight, this latter is only converted into Pattahh in the future and imperative Kal, and the feminine plural of the future and imperative Niphal, Piel, and Hith-pael, where the like change sometimes occurs even without the presence of a guttural,  $\text{הַגָּאֵל}$  for  $\text{הַגָּאֵל}$ ;  $\text{הַגָּאֵלָה}$  for  $\text{הַגָּאֵלָה}$ .

2. No forms occur which could give rise to Pattahh furtive.

3. When the second radical should receive simple Sh'va, it takes Hhateph Pattahh instead as the compound Sh'va best suited to its nature; and to this the new vowel, formed from Sh'va in the feminine singular and masculine plural of the Kal imperative, is assimilated,  $\text{הַגָּאֵל}$  for  $\text{הַגָּאֵל}$ .

4. Daghesh-forte is always omitted from the second radical in Piel, Pual, and Hithpael, in which case the preceding vowel may either remain short as in an intermediate syllable, or Hhirik may be lengthened to Tsere, Pattahh to Kamets, and Kibbutz to Hholem, § 60. 4,  $\text{הַגָּאֵל}$ ,  $\text{הַגָּאֵל}$ .

§ 117. The inflections of Ayin guttural verbs may be shown by the example of  $\text{הַגָּאֵל}$ , which in some species means *to redeem*, and in others *to pollute*. The Hiphil and Hophal are omitted, as the former agrees precisely with that of perfect verbs, and the latter differs only in the substitution of compound for simple Sh'va in a manner sufficiently illustrated by the foregoing species.

a. The Pual infinitive is omitted from the paradigm as it is of rare occurrence, and there is no example of it in this class of verbs. As the absolute infinitive Piel mostly gives up its distinctive form and adopts that of the construct, § 92. d, it is printed with Tsere in this and the following paradigms.

# PARADIGM OF AYIN GUTTURAL VERBS.

	KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.
<b>PRET. 3 m.</b>	הָאָל	הָאָל	הָאָל	הָאָל	הָאָל
3 f.	הָאָלָהּ	הָאָלָהּ	הָאָלָהּ	הָאָלָהּ	הָאָלָהּ
2 m.	הָאָלְתָּ	הָאָלְתָּ	הָאָלְתָּ	הָאָלְתָּ	הָאָלְתָּ
2 f.	הָאָלְתְּ	הָאָלְתְּ	הָאָלְתְּ	הָאָלְתְּ	הָאָלְתְּ
1 c.	הָאָלְתִּי	הָאָלְתִּי	הָאָלְתִּי	הָאָלְתִּי	הָאָלְתִּי
<b>Plur. 3 c.</b>	הָאָלוּ	הָאָלוּ	הָאָלוּ	הָאָלוּ	הָאָלוּ
2 m.	הָאָלְתֶּם	הָאָלְתֶּם	הָאָלְתֶּם	הָאָלְתֶּם	הָאָלְתֶּם
2 f.	הָאָלְתֶּן	הָאָלְתֶּן	הָאָלְתֶּן	הָאָלְתֶּן	הָאָלְתֶּן
1 c.	הָאָלְנוּ	הָאָלְנוּ	הָאָלְנוּ	הָאָלְנוּ	הָאָלְנוּ
<b>INFIN. Absol.</b>	הָאָל	הָאָל	הָאָל		
<b>Constr.</b>	הָאָל	הָאָל	הָאָל		הָאָל
<b>FUT. 3 m.</b>	הָאָל	הָאָל	הָאָל	הָאָל	הָאָל
3 f.	הָאָלָהּ	הָאָלָהּ	הָאָלָהּ	הָאָלָהּ	הָאָלָהּ
2 m.	הָאָלְתָּ	הָאָלְתָּ	הָאָלְתָּ	הָאָלְתָּ	הָאָלְתָּ
2 f.	הָאָלְתְּ	הָאָלְתְּ	הָאָלְתְּ	הָאָלְתְּ	הָאָלְתְּ
1 c.	הָאָלְתִּי	הָאָלְתִּי	הָאָלְתִּי	הָאָלְתִּי	הָאָלְתִּי
<b>Plur. 3 m.</b>	הָאָלוּ	הָאָלוּ	הָאָלוּ	הָאָלוּ	הָאָלוּ
3 f.	הָאָלְנָהּ	הָאָלְנָהּ	הָאָלְנָהּ	הָאָלְנָהּ	הָאָלְנָהּ
2 m.	הָאָלְנָהּ	הָאָלְנָהּ	הָאָלְנָהּ	הָאָלְנָהּ	הָאָלְנָהּ
2 f.	הָאָלְנָהּ	הָאָלְנָהּ	הָאָלְנָהּ	הָאָלְנָהּ	הָאָלְנָהּ
1 c.	הָאָלְנָהּ	הָאָלְנָהּ	הָאָלְנָהּ	הָאָלְנָהּ	הָאָלְנָהּ
<b>IMPER. 2 m.</b>	הָאָל	הָאָל	הָאָל		הָאָל
2 f.	הָאָלְתִּי	הָאָלְתִּי	הָאָלְתִּי	wanting	הָאָלְתִּי
<b>Plur. 2 m.</b>	הָאָלוּ	הָאָלוּ	הָאָלוּ		הָאָלוּ
2 f.	הָאָלְנָהּ	הָאָלְנָהּ	הָאָלְנָהּ		הָאָלְנָהּ
<b>PART. Act.</b>	הָאָל		הָאָל		הָאָל
<b>Pass.</b>	הָאָל	הָאָל		הָאָל	

## REMARKS ON AYIN GUTTURAL VERBS.

§ 118. 1. If the second radical is ר, the Kal future and imperative commonly have Hholem; but the following take Pattahh, אָרַב *to be long*, חָרַב *to be dried or desolate*, חָרַד *to tremble*, חָרַה *to reproach, to winter*, חָרַץ *to sharpen*, עָרַב *to be sweet*, קָרַב *to come near*, קָרַם *to cover*; טָרַח *to tear in pieces*, has either Hholem or Pattahh; חָרַשׁ *to plough* has fut. ס, *to be silent* has fut. א.

2. With any other guttural for the second radical the Kal future and imperative have Pattahh; only רוּחַם *to roar*, and רָחַם *to love*, have Hholem; וָזַם *to curse*, מָצַל *to trespass*, and פָּעַל *to do*, have either Pattahh or Hholem; the future of אָחַז *to grasp*, is יֵאָחֵז or יֵאָחֵז.

3. Pattahh in the ultimate is as in perfect verbs commonly prolonged to Kamets before suffixes, where Hholem would be rejected, אָהַרְבֵּה Prov. 4:6, יִשְׁחַטּוּ 2 Kin. 10:14, אָשְׁחָקֶם 2 Sam. 22:43, שְׁאֲלוּנִי Isa. 45:11, יֵאָחֵז Gen. 29:32.

4. The feminine plurals of the Niphal and Piel futures have Pattahh with the second radical whether this be ר or another guttural, תִּבְהַלְנָה Ezek. 7:27, תִּשְׁרַפְנָה Prov. 6:27, תִּהְרַגְנָה Ezek. 16:6, תִּבְנֶאֱפָנָה Hos. 4:13, but Tsere occasionally in pause, תִּמְהַרְנָה Jer. 9:17.

§ 119. 1. With these exceptions the vowel accompanying the guttural is the same as in the perfect verb; thus the Kal preterite *mid. ē* אָהַב Gen. 27:9, אָהַבָּה Deut. 15:16; infinitive וָעַב 1 Sam. 7:8, סָחַב Jer. 15:3, with Makkeph, בָּרַח 1 Kin. 5:20; Niphal infinitive, הִלָּחַם Ex. 17:10, with suffixes, הִשְׁתַּחֲוָה 2 Chron. 16:7, 8, with prefixed נ, נִלָּחַם Judg. 11:25, נִשְׁאָל 1 Sam. 20:6, 28, and once anomalously with prefixed א, אָהַדֵּשׁ Ezek. 14:3 (a like substitution of א for ה occurring once in the Hiphil preterite, אָגָּאֲלָתִי Isa. 63:3); future יִלָּחֵם Ex. 14:14, with Vav conversive, וַיִּלָּחֵם Job 7:5, וַיִּקְהַל Ex. 32:1, וַיִּזְעַק Judg. 6:34, וַיִּבְחָר Ex. 9:15, וַיִּתְּחַן Num. 22:25, or with the accent on the penult, וַיִּלָּחֵם Ex. 17:8, וַיִּתְּחַם Gen. 41:8; imperative, הִלָּחֵם 1 Sam. 18:17, or with the accent thrown back, הִפְרֵד Gen. 13:9; Hiphil infinitive, הִבְאֵשׁ 1 Sam. 27:12, הִרְחַק Gen. 21:16, הִחָדֵם Deut. 7:2, apocopated future, יִרְחֹם 1 Sam. 2:10, יִקְהַל 1 Kin. 8:1 (in the parallel passage, 2 Chron. 5:2, יִקְהַלִּיל), הִשְׁחַח Deut. 9:26, יִבְחֵר Ps. 12:4, with Vav conversive, וַיִּבְחֵר 1 Kin. 22:54, וַיִּצְחַח Zech. 11:8; imperative, הִקְלֵב Ex. 28:1, with Makkeph, הִתְרַחֵב Ps. 81:11, הִזְעֵק 2 Sam. 20:4, הִקְהֵל Deut. 4:10, with a pause accent the last vowel sometimes becomes Pattahh, הִרְחַק Job 13:21, הִמְצֵד Ps. 69:24, though not always, הִתְקַל Lev. 8:3. Hophal infinitive, הִחָרַב 2 Kin. 3:23. Tsere is commonly retained in the last syllable of the Piel and Hithpael, which upon the retrocession or loss of the accent is shortened to Seghol, הִכַּחַשׁ Lev. 5:22, הִכַּחַשׁ Hos. 9:2, הִצְחַק Gen. 39:14, הִשְׁחַח Ps. 104:26, הִתְחַח Gen. 74:10, הִתְחַח Dan. 2:1, הִתְחַח 2 Kin. 18:23, and occasionally before suffixes to Hhirik, הִתְחַח Isa. 1:15, (fem. מִבְּעֵתָהּ; § 61. 5) 1 Sam. 16:15 but לְרַחֲמֶם Isa. 30:18, שְׂחַחֲכֶם

Ezek. 5: 16; in a few instances, however, as in the perfect verb, Pattahh is taken instead, thus in the preterite, לָחַט Mal. 3: 19, רָחַט Ps. 103: 13, רָחַק Isa. 6: 12, אָחַשׁ Deut. 20: 7, בָּרַח Gen. 24: 1 (בָּרַח rarely occurs except in pause), פָּרַשׁ Isa. 25: 11, and more rarely still in the imperative, קָרַב Ezek. 37: 17, and future יִתְקַרֵּב Prov. 14: 10, רָחַץָּל Dan. 1: 8.

2. שָׂאֵל, which has Kamets in pause, שָׂאֵל, but most commonly Tsere before suffixes, שָׂאֵלְךָ, שָׂאֵלְנוּ, exhibits the peculiar forms, שָׂאֵלְהֶם 1 Sam. 12: 13, שָׂאֵלְתִּי 1 Sam. 1: 20, שָׂאֵלְתִּיהוּ Judg. 13: 6, שָׂאֵלְתִּיהוּ 1 Sam. 1: 28.

3. Kamets Hhatuph sometimes remains before the guttural in the Kal imperative and infinitive with suffixes or appended ה, אָחַזְם Hos. 9: 10, גָּאֲחֶה Ruth 3: 13, מֵאֲחָם Am. 2: 4, מֵאֲחָם (by § 61. 1) Isa. 30: 12, קָרַחְם Deut. 20: 2 (the alternate form being מִרְדָּחֶם Josh. 22: 16), רָחַח Ex. 30: 18, רָחַח Ezek. 8: 6, and sometimes is changed to Pattahh, וַיִּצְחָה Isa. 57: 13, מִצְחָם Ezek. 20: 27, שְׁחַחָה Hos. 5: 2, אָחַח Deut. 10: 15, הִצְחָה Jer. 31: 12, or with simple Sh'va under the guttural, וַיִּצְחָה Ps. 68: 8, וַיִּצְחָה 2 Chron. 26: 19. In וַיִּצְחָה Num. 23: 7, Kamets Hhatuph is lengthened to Hholem in the simple syllable. Once the paragodic imperative takes the form שְׁחַחָה Isa. 7: 11, comp. שְׁחַחָה Dan. 9: 19, רָחַח Ps. 41: 5.

4. Hhirik of the inflected Kal imperative is retained before ר, בָּרַחוּ Job. 9: 6, and once before ח, שָׁחוּ Job 6: 22; when the first radical is א it becomes Seghol, אָחַחוּ Ps. 31: 24, אָחַחוּ Cant. 2: 15; in other cases it is changed to Pattahh, וַיִּצְחָה Isa. 14: 31, וַיִּצְחָה Judg. 10: 14.

§ 120. 1. The compound Sh'va after Kamets Hhatuph is (ֶ), after Seghol (ֶ) in other cases (ֶ), as is sufficiently shown by the examples already adduced. Exceptions are rare, וַיִּצְחָה Ruth 3: 15, וַיִּצְחָה Ezek. 16: 33, וַיִּצְחָה y'thā'rēhū Isa. 44: 13.

2. The letter before the guttural receives compound Sh'va in וַיִּצְחָה Gen. 21: 6; in וַיִּצְחָה Ezek. 9: 8, this leads to the prolongation of the preceding vowel and its expression by the vowel letter א, § 11. 1. a. This latter form, though without an exact parallel, is thus susceptible of ready explanation, and there is no need of resorting to the hypothesis of an error in the text or a confusion of two distinct readings, וַיִּצְחָה and וַיִּצְחָה.

3. Resh commonly receives simple Sh'va, though it has compound in some forms of וַיִּצְחָה, e. g. וַיִּצְחָה Num. 6: 23, וַיִּצְחָה Gen. 27: 27.

§ 121. 1. Upon the omission of Daghesh-forte from the second radical the previous vowel is always lengthened before ר, almost always before א, and prevailing before פ, but rarely before ה or ח. The previous vowel remains short in בָּעַח to terrify, בָּעַס to provoke, מָעַט to be few, נָעַר to shake, and צָעַק to cry. It is sometimes lengthened, though not always, in בָּאֵר to make plain, נָאֵח to commit adultery, נָאֵץ to despise, נָאֵר to reject, שָׂאֵל to ask, בָּעַר to consume, שָׂעַר to sweep away by a tempest, הָעַב to abhor; בָּהַל to affright, בָּהַח to be dim, נָהַל to lead. It is also lengthened in בָּהַח to be dull, which only occurs Eccl. 10: 10. The only instances of

the prolongation of the vowel before **א** are **לָחַם** Pi. inf. Judg. 5:8, **בָּחַן** Pu. pret. Ezek. 21:18, **דָּחַו** Pu. pret. Ps. 36:13, **הִתְרַחֲצְתִּי** Job 9:30, the first two of which may, however, be regarded as nouns. Daghesh-forte is retained and the vowel consequently remains short in **קָרַח** Ezek. 16:4, **רָאָו** Job 33:21, unless the point in the latter example is to be regarded as Mappik, §26.

2. When not lengthened, Hhirik of the Piel preterite commonly remains unaltered before the guttural, **קָחַו** Job 15:18, **שָׁחַו** Jer. 12:10, though it is in two instances changed to Seghol, **אָחַו** Judg. 5:28, **רָחַמְתִּי** Ps. 51:7.

3. When under the influence of a pause accent the guttural receives Kamets, a preceding Pattahh is converted to Seghol, §63.1. *a*, **הִתְחַמְתִּי** Ezek. 5:13, **יִתְחַמֵּם** Num. 23:19, **הִתְחַרְרִי** Num. 8:7.

§ 122. 1. **רָעַן** and **שָׂאֵן** are Piel forms with the third radical reduplicated in place of the second; **סִחַרְחַר** doubles the second syllable; and **אָחַבּוּ** Hos. 4:18, is by the ablest Hebraists regarded as one word, the last two radicals being reduplicated together with the personal ending, §92. *a*.

2. **סָרַר** and **שָׂרַר** have two forms of the Piel, **שָׂרַשׁ** and **שָׂרַשׁ** and **סָרַר**, §92. *b*.; and **גָּעַשׁ** two forms of the Hithpael, **הִתְגַּעְשׁוּ** Jer. 46:7, 8; **מָנַעַץ** Isa. 52:5, follows the analogy of the latter; **רָנַעַץ** Eccl. 12:5, is sometimes derived from **נָאץ** to *despise*, as if it were for **רָנַעִיץ**; such a form would however be unexampled. The vowels show it to be the Hiphil future of **נִיץ** or rather **נָצַץ** to *flourish* or *blossom*, the **א** being inserted as a vowel letter, §11. 1. *a*. **נָנְאֵלוּ** Isa. 59:3, Lam. 4:14 is a Niphal formed upon the basis of a Pual, §83. *c*. (2). **הִרְיוֹשׁ** Ezra 10:16 is an anomalous infinitive from **הָרַשׁ**, which some regard as Kal, others as Piel.

### LAMEDH GUTTURAL VERBS.

§123. Lamedh guttural verbs, or those which have a guttural for their third radical, are affected by the peculiarities of these letters, §108, in the following manner, viz.:

1. The vowel preceding the third radical becomes Pattahh in the future and imperative Kal, and in the feminine plurals of the future and imperative Piel, Hiphil, and Hithpael, **יִשְׁלַח**.

2. Tsere preceding the third radical, as in the Piel and Hithpael and in some forms of the other species, may either be changed to Pattahh or retained; in the latter case the guttural takes Pattahh-furtive, §17, after the long heterogeneous vowel, e. g. **יִשְׁלַח** or **יִשְׁלַח**.

3. Hhirik of the Hiphil species, Hholem of the Kal and Niphal infinitives, and Shurek of the Kal passive participle, suffer no change before the final guttural, which receives a Pattahh-furtive, *הַשְׁלִיחַ*, *שְׁלִיחַ*.

4. The guttural retains the simple Sh'va of the perfect verb before all affirmatives beginning with a consonant, though compound Sh'va is substituted for it before suffixes, which are less closely attached to the verb, *שְׁלַחְתָּ*, *שְׁלַחְתָּהּ*.

5. When, however, a personal affirmative consists of a single vowelless letter, as in the second feminine singular of the preterite, the guttural receives a Pattahh-furtive to aid in its pronunciation without sundering it from the affixed termination, *שְׁלַחְתְּ*.

*a.* Some grammarians regard this as a Pattahh inserted between the guttural and the final vowelless consonant by § 61. 2, and accordingly pronounce *שְׁלַחְתְּ* *shālahhat* instead of *shālahht*. But as these verbs do not suffer even a compound Sh'va to be inserted before the affixed personal termination, it is scarcely probable that a full vowel would be admitted. And the Daghesht-lene in the final Tav and the Sh'va under it show that the preceding vowel sign is not Pattahh but Pattahh-furtive, § 17. *a.*

6. There is no occasion in these verbs for the application of the rule requiring the omission of Daghesht-forte from the gutturals.

§ 124. The inflections of Lamedh guttural verbs may be represented by *שְׁלַח* to *send*. The Pual and Hophal, which agree with perfect verbs except in the Pattahh-furtive of the second feminine preterite and of the absolute infinitive, are omitted from the paradigm. The Hithpael of this verb does not occur, but is here formed from analogy, the initial sibilant being transposed with *ת* of the prefix, according to § 82. 5.

*a.* Instead of the Niphal infinitive absolute with prefixed *ת*, which does not happen to occur in any verb of this class, the alternate form with prefixed *נ*, § 91. *b.* is given in the paradigm, *נִשְׁלַח* being in actual use.



# PARADIGM OF LAMEDH GUTTURAL VERBS.

	KAL.	NIPHAL.	PIEL.	HIPIL.	HITHPAEL.
PRET. 3 m.	שָׁלַח	נִשְׁלַח	שָׁלַח	הִשְׁלִיחַ	הִשְׁתַּלַּח
3 f.	שָׁלְחָה	נִשְׁלְחָה	שָׁלְחָה	הִשְׁלִיחָה	הִשְׁתַּלַּחָה
2 m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שָׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
2 f.	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שָׁלַחְתְּ	הִשְׁלַחְתְּ	הִשְׁתַּלַּחְתְּ
1 c.	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שָׁלַחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
Plur. 3 c.	שָׁלְחוּ	נִשְׁלְחוּ	שָׁלְחוּ	הִשְׁלִיחוּ	הִשְׁתַּלַּחוּ
2 m.	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שָׁלַחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
2 f.	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שָׁלַחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
1 c.	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שָׁלַחְנוּ	הִשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ
INFIN. Absol.	שְׁלַח	נִשְׁלַח	שְׁלַח	הִשְׁלַח	—
Constr.	שֹׁלֵחַ	הִשְׁלֵחַ	שֹׁלֵחַ	הִשְׁלִיחַ	הִשְׁתַּלַּח
FUT. 3 m.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלִיחַ	יִשְׁתַּלַּח
3 f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 m.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 f.	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלִיחִי	תִּשְׁתַּלַּחִי
1 c.	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלִיחַ	אֶשְׁתַּלַּח
Plur. 3 m.	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלִיחוּ	יִשְׁתַּלַּחוּ
3 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
2 m.	תִּשְׁלַחוּ	תִּשְׁלַחוּ	תִּשְׁלַחוּ	תִּשְׁלִיחוּ	תִּשְׁתַּלַּחוּ
2 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
1 c.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח	נִשְׁלִיחַ	נִשְׁתַּלַּח
IMPER. 2 m.	שְׁלַח	הִשְׁלַח	שְׁלַח	הִשְׁלַח	הִשְׁתַּלַּח
2 f.	שְׁלַחִי	הִשְׁלַחִי	שְׁלַחִי	הִשְׁלַחִי	הִשְׁתַּלַּחִי
Plur. 2 m.	שְׁלַחוּ	הִשְׁלַחוּ	שְׁלַחוּ	הִשְׁלַחוּ	הִשְׁתַּלַּחוּ
2 f.	שְׁלַחְנָה	הִשְׁלַחְנָה	שְׁלַחְנָה	הִשְׁלַחְנָה	הִשְׁתַּלַּחְנָה
PART. Act.	שֹׁלֵחַ		מִשְׁלֵחַ	מִשְׁלִיחַ	מִשְׁתַּלַּח
Pass.	שְׁלִיחַ	נִשְׁלַח			

# REMARKS ON LAMEDH GUTTURAL VERBS.

§ 125. 1. The Kal future and imperative have Pattahh without exception; in one instance the K'thibh inserts ר, אסלוה Jer. 5:7, where the K'ri is אסלח. The vowel *a* is retained before suffixes, remaining short in בצע Am. 9:1, but usually lengthened to Kamets, רדקעיה 2 Chron. 21:17, שמעני Gen. 23:11. In the paragogic imperative *a* may be retained, סלחה שמעה Dan. 9:19, or rejected, and Hhirik given to the first radical, שמעה Job 32:10, שלחה Gen. 43:8. Hhirik appears in מכרה Gen. 25:31, but verbs whose last radical is ר commonly take Kamets Hhatuph like perfect verbs both before paragogic ה, and suffixes, שמרה 1 Chron. 29:18, קשום Prov. 3:3.

2. The Kal infinitive construct mostly has o, לקח Jon. 2:1, לקח Num. 17:28, קצר Isa. 54:9, rarely *a*, שלח Isa. 58:9, קח Num. 20:3, משחה 1 Sam. 15:1. With a feminine ending, the first syllable takes Kamets Hhatuph, גברה Zeph. 3:11; so sometimes before suffixes, זכרו 2 Sam. 15:12, שמעי Neh. 1:4, שמעכם Josh. 6:5, but more commonly Hhirik, בקום Am. 1:13, פגעו Num. 35:19, פהחו Neh. 8:5, rarely Pattahh, רתקו Ezek. 25:6.

3. Most verbs with final ר have Hholem in the Kal future and imperative. But such as have middle *e* in the preterite take Pattahh, § 82. 1. *a*; and in addition the following, viz.: אשר to shut, אר to say, הר to honour, חר to grow pale, נה to shake, עשר to be rich, ער to entreat, פטר to slip away, פצר to press, שבר to drink or be drunken. The following have Pattahh or Hholem, גזר to decree, נדר to vow, קצר fut. o, to reap, fut. a, to be short.

§ 126. 1. Tsere is almost always changed to Pattahh before the guttural in the preterite, infinitive construct, future and imperative; but it is retained and Pattahh-furtive given to the guttural in pause, and in the infinitive absolute and participle which partake of the character of nouns and prefer lengthened forms. Thus, Niphal: infin. constr. השמע Esth. 2:8, הפהח Isa. 51:14, future, רשע Ps. 9:19, רתקו Job 17:3, imperative, even in pause, האנה. Piel: preterite, גלח Lev. 14:8, גהע 2 Chron. 34:4, infin. constr., בלע Hab. 1:13, בלע Lam. 2:8, future, רפח Job 16:13, רבסע 2 Kin. 8:12, חנהעו Deut. 7:5, imperative, שלח Ex. 4:23. Hiphil: apocopated future, רבטח 2 Kin. 18:30, fut. with Vav conversive, ורבטח Judg. 4:23, fem. plur., תבנהו Ps. 119:171, imperative, הושע Ps. 86:2, and even in pause, הצלח 1 Kin. 22:12. Hithpael: התנעץ Prov. 17:14, התנחח Dan. 11:40, השתבח Ps. 106:47; this species sometimes has Kamets in its pausal forms, התבססו Josh. 9:13, התבסס Ps. 107:27. On the other hand, the absolute infinitives: Piel. שלח Deut. 22:7. Hiphil, הגבה Isa. 7:11. Hophal. המלח Ezek. 16:4. Participles: Kal, בטח Deut. 28:52, but occasionally in the construct state with Pattahh, נטח Ps. 94:9, רנח Isa. 51:15, רנח Isa. 42:5, שטח Lev. 11:7, Piel, מנחח 1 Kin. 3:3, Hithpael, משתחח 1 Sam. 21:15. Tsere is retained before suffixes of the second person instead of being either changed to Pattahh or as in perfect

verbs shortened to Seghol, Pi. inf. const. **שִׁחֲהוּ** Deut. 15:18, fut. **שִׁחֲהֶהָ** Gen. 31:27. There is one instance of Pattahh in the Hiphil inf. const., **הוֹחֵה** Job 6:26.

2. In verbs with final **ר** Pattahh takes the place of Tsere for the most part in the Piel preterite (in pause Tsere), and frequently in the Hithpael (in pause Kamets); but Tsere (in pause Tsere or Pattahh, § 65. a) is commonly retained elsewhere, **שָׁבַר** Ps. 76:4, **שָׁבַר** Ex. 9:25, **הִתְחַבֵּר** Prov. 25:6, **הִתְאַוֵּר** Ps. 93:1, **רָאָה** Gen. 22:14, **רָאָה** Gen. 10:19, **הִתְעַבֵּר** Zeph. 2:4. Two verbs have Seghol in the Piel preterite, **הָבִיר** (in pause, **הָבִיר**) and **כָּפַר**.

§ 127. 1. The guttural almost always has Pattahh-furtive in the second fem. sing. of the preterite, **שָׁמַעְתְּ** Ruth 2:8, **שָׁמַעְתְּ** Ezek. 16:28, **הִלַּעְתְּ** Esth. 4:14, **הִמְלַחְתְּ** Ezek. 16:4, scarcely ever simple Sh'va, **לָקַחְתְּ** 1 Kin. 14:3, **שָׁכַחְתְּ** Jer. 13:5, and never Pattahh (which might arise from the concurrence of consonants at the end of a word. § 61. 2), unless in **לָקַחְתְּ** Gen. 30:5, and **נָקַחְתְּ** Gen. 20:16, the former of which admits of ready explanation as a construct infinitive, and the latter may be a Niphal participle in the feminine singular, whether it be understood as in the common English version "*she was reproved,*" or *it is adjudged* (i. e. justly due as a compensation) to thee; the latest authorities, however, prefer to render it *thou art judged*, i. e. justice is done thee by this indemnification. Pattahh is once inserted before the abbreviated termination of the feminine plural imperative, **שָׁמַעְנָה** Gen. 4:23 for **שָׁמַעְנָה**.

2. The guttural takes compound instead of simple Sh'va before suffixes, not only when it stands at the end of the verb, **מִנְצֵהָ** Num. 24:11, **רִשְׁבֵּנֶיהָ** Prov. 25:17, but also in the first plural of the preterite, **שָׁכַחְנוּ** Ps. 44:18 (**שָׁכַחְנוּ** ver. 21), **רָחַצְנוּ** Isa. 59:12, **בָּלַעְנוּהָ** Ps. 35:25, **הוֹרַצְנוּהָ** 2 Sam. 21:6, **שָׁמַעְנוּהָ** Ps. 132:6; **ר** retains simple Sh'va before all personal terminations and suffixes, **אָמַרְתָּ** Judg. 4:20, **אָמַרְתָּ** Mal. 1:7, **עָבַרְתָּ** Josh. 4:23.

3. In a few exceptional cases the letter before the guttural receives compound Sh'va, **אָפַשְׁתָּהָ** Isa. 27:4, **לָקַחְתָּהָ** Gen. 2:23.

§ 128. The Hiphil infinitive construct once has the feminine ending **וה**, **הִשְׁמַעְוָהָ** Ezek. 24:26; **וְהִגְבַּהְוָהָ** Ezek. 16:50 for **וְהִגְבַּהְתָּהָ** perhaps owes its anomalous form to its being assimilated in termination to the following word, which is a Lamedh He verb. In **נִשְׁקָה** Am. 8:8 K'thibh for **נִשְׁקָה** the guttural **ע** is elided, § 53. 3.

## PE NUN (נָ) VERBS.

§ 129. Nun, as the first radical of verbs, has two peculiarities, viz.:

1. At the end of a syllable it is assimilated to the fol-

lowing consonant, the two letters being written as one, and the doubling indicated by Daghesh-forte. This occurs in the Kal future, Niphal preterite and participle, and in the Hiphil and Hophal species throughout; thus,  $\text{הָגַשׁ}$  becomes  $\text{הִגַּשׁ}$ , written  $\text{הִגַּשׁ}$ , so  $\text{נָגַשׁ}$  for  $\text{נִגַּשׁ}$ ,  $\text{הִגְרִישׁ}$  for  $\text{הִגְרִישׁ}$ . In the Hophal, Kamets Hhatuph becomes Kibbuts before the doubled letter, § 61. 5,  $\text{הִגַּשׁ}$  for  $\text{הִגְשׁ}$ .

2. In the Kal imperative with Pattahh it is frequently dropped, its sound being easily lost from the beginning of a syllable when it is without a vowel,  $\text{גַּשׁ}$  for  $\text{נָגַשׁ}$ , § 53. 2. A like rejection occurs in the Kal infinitive construct of a few verbs, the abbreviation being in this case compensated by adding the feminine termination  $\text{ת}$ ; thus,  $\text{גַּשְׁתִּי}$  for  $\text{נָגַשְׁתִּי}$  (by § 63. 2. a), the primary form being  $\text{נָגַשׁ}$ .

a. In the Indo-European languages likewise, *n* is frequently conformed to or affected by a following consonant, and in certain circumstances it is liable to rejection, e. g.  $\epsilon\gamma\gamma\rho\acute{\alpha}\phi\omega$ ,  $\epsilon\mu\beta\acute{\alpha}\lambda\lambda\omega$ ,  $\sigma\upsilon\sigma\tau\rho\acute{\epsilon}\phi\omega$ .

§ 130. 1. The inflections of Pe Nun verbs may be represented by  $\text{נָגַשׁ}$  *to approach*. In the Piel, Pual, and Hithpael, they do not differ from perfect verbs. The last column of the paradigm is occupied by the Kal species of  $\text{נָתַן}$  *to give*, which is peculiar in assimilating its last as well as its first radical, and in having Tsere in the future.

a. The Kal of  $\text{נָגַשׁ}$  is used only in the infinitive, future, and imperative, the preterite and participle being supplied by the Niphal, which has substantially the same sense: the missing parts are in the paradigm supplied from analogy.

b. The future of  $\text{נָתַן}$  has Pattahh in one instance before Makkeph,  $\text{נָתַן}$  Judg. 16: 5.

# PARADIGM OF PE NUN VERBS.

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.	KAL.
PRET. 3 m.	נָכַשׁ	נִכַּשׁ	הִכְשִׁיחַ	הִכְשִׁיחַ	נָכַח
3 f.	נִכְשָׁה	נִכְשָׁה	הִכְשִׁיחַהּ	הִכְשִׁיחַהּ	נִכְחָה
2 m.	נִכַּשְׁתָּ	נִכַּשְׁתָּ	הִכְשִׁיחְתָּ	הִכְשִׁיחְתָּ	נִכַּחְתָּ
2 f.	נִכַּשְׁתְּ	נִכַּשְׁתְּ	הִכְשִׁיחְתְּ	הִכְשִׁיחְתְּ	נִכַּחְתְּ
1 c.	נִכַּשְׁתִּי	נִכַּשְׁתִּי	הִכְשִׁיחִיתִי	הִכְשִׁיחִיתִי	נִכַּחֲתִי
Plur. 3 c.	נִכְשׁוּ	נִכְשׁוּ	הִכְשִׁיחוּ	הִכְשִׁיחוּ	נִכְחוּ
2 m.	נִכְשַׁתֶּם	נִכְשַׁתֶּם	הִכְשִׁיחְתֶּם	הִכְשִׁיחְתֶּם	נִכְחַתֶּם
2 f.	נִכְשַׁתְּנָה	נִכְשַׁתְּנָה	הִכְשִׁיחְתֶּנָּה	הִכְשִׁיחְתֶּנָּה	נִכְחַתְּנָה
1 c.	נִכְשַׁנּוּ	נִכְשַׁנּוּ	הִכְשִׁיחוּנִי	הִכְשִׁיחוּנִי	נִכְחַנּוּ
INFIN. Absol.	נִכְוֹשׁ	הִכְנֹשׁ	הִכְשִׁיחַ	הִכְשִׁיחַ	נִכְוֹחַ
Constr.	לְנִכֹּשׁ	לְהִכְנֹשׁ	לְהִכְשִׁיחַ		לְנִכְוֹחַ
FUT. 3 m.	יִכְשֹׁשׁ	יִכְנֹשׁ	יִכְשִׁיחַ	יִכְשִׁיחַ	יִכְוֹחַ
3 f.	תִּכְשֹׁשׁ	תִּכְנֹשׁ	תִּכְשִׁיחַ	תִּכְשִׁיחַ	תִּכְוֹחַ
2 m.	תִּכְשֹׁשׁ	תִּכְנֹשׁ	תִּכְשִׁיחַ	תִּכְשִׁיחַ	תִּכְוֹחַ
2 f.	תִּכְשֹׁשִׁי	תִּכְנֹשִׁי	תִּכְשִׁיחִי	תִּכְשִׁיחִי	תִּכְוֹחִי
1 c.	אִכְשֹׁשׁ	אִכְנֹשׁ	אִכְשִׁיחַ	אִכְשִׁיחַ	אִכְוֹחַ
Plur. 3 m.	יִכְשֹׁשׁוּ	יִכְנֹשׁוּ	יִכְשִׁיחוּ	יִכְשִׁיחוּ	יִכְוֹחוּ
3 f.	תִּכְשֹׁשְׁנָה	תִּכְנֹשְׁנָה	תִּכְשִׁיחְנָה	תִּכְשִׁיחְנָה	(תִּכְוֹחְנָה)
2 m.	תִּכְשֹׁשׁוּ	תִּכְנֹשׁוּ	תִּכְשִׁיחוּ	תִּכְשִׁיחוּ	תִּכְוֹחוּ
2 f.	תִּכְשֹׁשְׁנָה	תִּכְנֹשְׁנָה	תִּכְשִׁיחְנָה	תִּכְשִׁיחְנָה	(תִּכְוֹחְנָה)
1 c.	נִכְשֹׁשׁ	נִכְנֹשׁ	נִכְשִׁיחַ	נִכְשִׁיחַ	נִכְוֹחַ
IMPER. 2 m.	כֹּשׁ	הִכְנֹשׁ	הִכְשִׁיחַ		כֹּחַ
2 f.	כֹּשִׁי	הִכְנֹשִׁי	הִכְשִׁיחִי	wanting	כֹּחִי
Plur. 2 m.	כֹּשׁוּ	הִכְנֹשׁוּ	הִכְשִׁיחוּ		כֹּחוּ
2 f.	כֹּשְׁנָה	הִכְנֹשְׁנָה	הִכְשִׁיחְנָה		(כֹּחְנָה)
PART. Act.	נִכְשֵׁי		מִכְשִׁיחַ		נִכְחֵי
Pass.	נִכְוֹשׁ	נִכְשָׁה		מִכְשִׁיחַ	נִכְחֹשׁ

## REMARKS ON PE NUN VERBS.

§ 131. 1. If the second radical be a guttural or a vowel letter, Nun becomes strong by contrast and is not liable to rejection or assimilation, נָחַל Num. 34: 18, נָהַג 2 Kin. 4: 24, הִנָּחִי Gen. 24: 48, אָנָּחָה Ex. 15: 2. It is, however, always assimilated in נָחַח the Niphal preterite of נָחַח *to repent*, and occasionally in נָחַח *to descend*, e. g. נָחַח Jer. 21: 13, הִנָּחָה Prov. 17: 10, נָחַח Ps. 38: 3 but הִנָּחָה *ibid.*, הִנָּחָה Joel 4: 11.

2. Before other consonants the rule for assimilation is observed with rare exceptions, viz.: : הִנָּחָה Isa. 58: 3, תָּנָחַח Ps. 68: 3, הִנָּחִי Jer. 3: 5, : הִנָּחִי Deut. 33: 9 (and occasionally elsewhere), הִנָּחִי Job 40: 24, הִנָּחִי Isa. 29: 1, הִנָּחִי Ezek. 22: 20, לָחֵץ (לָחֵץ) Num. 5: 22, מָנָחֵךְ (for מָנָחֵךְ with Dagheshe-forte separative, § 24. 5) Isa. 33: 1, הִנָּחִי Judg. 20: 31.

3. Nun is commonly rejected from the Kal imperative with *a*, גָּשׁ 2 Sam. 1: 15 (once before Makkeph, גָּשׁ Gen. 19: 9, in plural גָּשׁוּ 1 Kin. 18: 20 and גָּשׁוּ Josh. 3: 9), גָּשׁ Ex. 3: 5, גָּשׁ Job 1: 11, גָּשׁ Deut. 2: 24, גָּשׁ Ezek. 37: 9, גָּשׁ Gen. 27: 26, though it is occasionally retained, גָּשׁ 2 Kin. 19: 29, גָּשׁ Ps. 10: 12, or by a variant orthography, גָּשׁ Ps. 4: 7 but always elsewhere גָּשׁ. In imperatives with *o*, and in Lamedh He verbs which have *o* in the imperative, Nun is invariably retained, גָּשׁ Prov. 17: 14, גָּשׁ Ps. 24: 14, גָּשׁ Num. 31: 2, גָּשׁ Ps. 58: 7, גָּשׁ Gen. 30: 27, גָּשׁ Ex. 8: 1.

4. The rejection of Nun from the Kal construct infinitive occurs in but few verbs; viz.: : גָּשׁ (with suffix, גָּשׁוּ) from גָּשׁ, גָּשׁ from גָּשׁ (twice), גָּשׁ from גָּשׁ, גָּשׁ (once) and גָּשׁ from גָּשׁ, גָּשׁ has גָּשׁ (by § 60. 3. c), with the preposition לָ, גָּשׁ by § 57. 2. (3), once גָּשׁ (§ 53. 3) Job 41: 17, once without the feminine ending, גָּשׁ Ps. 89: 10, and twice גָּשׁ; גָּשׁ has commonly גָּשׁ (for גָּשׁ), with suffixes גָּשׁ, but גָּשׁ Num. 20: 21, and גָּשׁ Gen. 38: 9.

5. The absolute infinitive Niphal appears in the three forms הִנָּחֵן Jer. 32: 4, הִנָּחֵן Ps. 68: 3, and הִנָּחֵן Judg. 20: 39.

6. The ה of the prefix in the Hithpael species is in a few instances assimilated to the first radical, § 82. 5. a, הִנָּחֵן Ezek. 5: 13, הִנָּחֵן Ezek. 37: 10, Jer. 23: 13, הִנָּחֵן Num. 24: 7, Dan. 11: 14, הִנָּחֵן Isa. 52: 5.

§ 132. 1. The last radical of גָּשׁ is assimilated in the Niphal as well as in the Kal species, גָּשׁ Lev. 26: 25. The final Nun of other verbs remains without assimilation, גָּשׁ. גָּשׁ. In 2 Sam. 22: 41 הִנָּחֵן is for הִנָּחֵן which is found in the parallel passage Ps. 18: 41. הִנָּחֵן 1 Kin. 6: 19, 17: 14 K'thibh. is probably, as explained by Ewald, the Kal construct infinitive without the feminine ending (הִנָּחֵן) prolonged by reduplication, which is the case with some other short words, e. g. מָנָחֵךְ from מָנָחֵךְ for מָנָחֵךְ; others regard it as the infinitive הִנָּחֵן with the 3 fem. plur. suffix or with הִנָּחֵן paragogic; Gesenius takes it to be, as always elsewhere, the



2 masc. sing. of the Kal future.  $\text{תִּקַּח}$  Ps. 8:2, is the Kal infin. comp.  $\text{רָדָה}$  Gen. 46:3, not the 3 fem. sing. pret. for  $\text{תִּקַּח}$  (Nordheimer). nor the imperative with paragogic ה, as  $\text{תִּקַּח}$  is always to be explained elsewhere.

2. The peculiarities of Pe Nun verbs are shared by  $\text{לָקַח}$  *to take*, whose first radical is assimilated or rejected in the same manner as נ. Kal inf. const.  $\text{לִקְחוּ}$  (with prep. ל,  $\text{לִקְחוּהוּ}$ , to be distinguished from  $\text{לִקְחוּהָ}$  2 fem. sing. pret.). once  $\text{לִקְחוּהוּ}$  (by § 60. 3. c) 2 Kin. 12:9, with suffixes  $\text{לִקְחוּהוּ}$ , fut.  $\text{לִקְחוּ}$ , imper.  $\text{לִקְחֵהוּ}$ , rarely  $\text{לִקְחֵהוּ}$ , Hoph. fut.  $\text{לִקְחוּהוּ}$ , but Niph. pret.  $\text{לִקְחוּהוּ}$ . In Hos. 11:3  $\text{לִקְחוּהוּ}$  is the masculine infinitive with the suffix for  $\text{לִקְחוּהוּ}$ ; the same form occurs without a suffix.  $\text{לִקְחוּ}$  Ezek. 17:5, or this may be explained with Gesenius as a preterite for  $\text{לִקְחוּהוּ}$ .

3. In Isa. 64:5  $\text{וְנִבֵּל}$  has the form of a Hiphil future from  $\text{בָּלַל}$ , but the sense shows it to be from  $\text{נָבַל}$  for  $\text{וְנִבֵּל}$ , Daghesh-forte being omitted and the previous vowel lengthened in consequence, § 59. *a*.

### AYIN DOUBLED (ע"ע) VERBS.

§ 133. The imperfect verbs, thus far considered, differ from the perfect verbs either in the vowels alone or in the consonants alone; those which follow, differ in both vowels and consonants, § 107, and consequently depart much more seriously from the standard paradigm. The widest divergence of all is found in the Ayin doubled and Ayin Vav verbs, in both of which the root gives up its dissyllabic character and is converted into a monosyllable; a common feature, which gives rise to many striking resemblances and even to an occasional interchange of forms.

§ 134. 1. In explaining the inflections peculiar to Ayin doubled verbs, it will be most convenient to separate the intensive species Piel and Pual with their derivative the Hithpaël from the other four. That which gives rise to all their peculiar forms in the Kal, Niphal, Hiphil, and Hophal species, is the disposition to avoid the repetition of the same sound by uniting the two similar radicals and giving the intervening vowel to the previous letter, thus,  $\text{סָבַב}$  for  $\text{סָבַב}$ ,  $\text{סָבַב}$  for  $\text{סָבַב}$  § 61. 3.

2. In the Kal species this contraction is optional in the preterite; it is rare in the infinitive absolute though usual in

the construct, and it never occurs in the participles. With these exceptions, it is universal in the species already named.

§ 135. This contraction produces certain changes both in the vowel, which is thrown back, and in that of the preceding syllable.

1. When the first radical has a vowel (pretonic Kamets, § 82. 1), as in the Kal preterite and infinitive absolute, and in the Niphal infinitive, future and imperative, this is simply displaced by the vowel thrown back from the second radical, thus קָבַב, קָב, סָבַב, סָב; הִסְבֵּב, הִסְבֵּב; הִסְבֵּב, הִסְבֵּב.

2. When the first radical ends a mixed syllable as in the Kal future, the Niphal preterite, and throughout the Hiphil and Hophal, this will be converted into a simple syllable by the shifting of the vowel from the second radical to the first, whence arise the following mutations :

In the Kal future יִסְבֵּב becomes יִסֵּב with *ī* in a simple syllable, contrary to § 18. 2. This may, however, be converted into a mixed syllable by means of Daghesh-forte, and the short vowel be retained, thus יִסֵּב; or the syllable may remain simple and the vowel be lengthened from Hhirik to Tsere, § 59, thus, in verbs fut. *a*, יִמְרֵר for יִמְרֵר; or as the Hhirik of this tense is not an original vowel but has arisen from Sh'va, § 85. 2. *a* (1), it may be neglected and *ā*, the simplest of the long vowels, given to the preformative, which is the most common expedient, thus יִסֵּב. The three possible forms of this tense are consequently יִסֵּב, יִסֵּב and יִמְרֵר.

In the Niphal preterite נִסְבֵּב becomes by contraction נִסֵּב. In a few verbs beginning with ה the short vowel is retained in an intermediate syllable, thus נִהַר for נִהַר; in other cases Hhirik is lengthened to Tsere, נִהֵר for נִהֵר, or as the Hhirik is not essential to the form but has arisen from Sh'va, § 82. 2, it is more frequently neglected, and Kamets, the simplest of the long vowels, substituted in its place, thus נִסֵּב. The forms of this tense are, therefore, נִסֵּב, נִהֵר, נִהַר.

In the Hiphil and Hophal species the vowels of the pre-

fixed ה are characteristic and essential. They must, therefore, either be retained by inserting Daghash-forte in the first radical, or be simply lengthened; no other vowel can be substituted for them, הֶסֶב for הִסְבִּיב, רֶסֶב or רִסֵּב for רִסְבִּיב, הֶסֶב (Kibbuts before the doubled letter by § 61. 5) or הִסְבֵּב for הֶסֶבֶב.

3. The vowel, which is thrown back from the second radical to the first, stands no longer before a single consonant, but before one which, though single in appearance, is in reality equivalent to two. It is consequently subjected to the compression which affects vowels so situated, § 61. 4. Thus, in the Niphal future and imperative Tsere is compressed to Pattahh, רֶסֶב, רִסְבֵּב; הֶסֶב, הִסְבֵּב (comp. קָטַל, קִטְּלָה) though it remains in the infinitive which, partaking of the character of a noun, prefers longer forms. So in the Hiphil long Hhirik is compressed to Tsere, הֶסֶב, הִסְבִּיב (comp. וְקָטַל, וְקִטְּלָה).

§ 136. Although the letter, into which the second and third radicals have been contracted, represents two consonants, the doubling cannot be made to appear at the end of the word. But

1. When in the course of inflection a vowel is added, the letter receives Daghash-forte, and the preceding vowel, even where it would be dropped in perfect verbs, is retained to make the doubling possible, and hence preserves its accent, § 33. 1, רֶסֶב, רִסְבֵּב.

2. Upon the addition of a personal ending which begins with a consonant, the utterance of the doubled letter is aided by inserting one of the diphthongal vowels, *ō* (ו) in the preterite, and *e* (י) in the future. By the dissyllabic appendage thus formed the accent is carried forward, § 32, and the previous part of the word is shortened in consequence as much as possible, הֶסֶב, הִסְבִּיב; רֶסֶב, רִסְבִּיב.

3. When by the operation of the rules already given, § 135. 2, the first radical has been doubled, the reduplication of the last radical is frequently omitted in order to

relieve the word of too many doubled letters. In this case the retention of the vowel before the last radical, contrary to the analogy of perfect verbs, and the insertion of a vowel after it, are alike unnecessary, and the accent takes its accustomed position, **רָסַבְתָּהּ**, **רָסַבְתָּהּ**.

§ 137. The Piel, Pual, and Hithpaël sometimes preserve the regular form, as **הָלַל**, **הָלַל**, **הִתְהַלַּל**. The triple repetition of the same letter thus caused is in a few instances avoided, however, by reduplicating the contracted root with appropriate vowels, as **הִתְקַלְקַל**, **סִבְסַב**. Or more commonly, the reduplication is given up and the idea of intensity conveyed by the simple prolongation of the root, the long vowel Hholem being inserted after the first radical for this purpose, as **הִתְנַחֵל**, **סִיבֵב**.

§ 138. In the following paradigm the inflections of Ayin doubled verbs are shown by the example of **סָבַב** *to surround*. The Pual is omitted, as this species almost invariably follows the inflections of the perfect verb; certain persons of the Hophal, of which there is no example, are likewise omitted. An instance of Piel, with the radical syllable reduplicated, is given in **סִבְסַב** *to excite*.

a. The Hithpaël of **סָבַב** does not actually occur; but it is in the paradigm formed from analogy, the initial sibilant being transposed with the ה of the prefix, agreeably to § 82. 5.

b. In his Manual Lexicon, Gesenius gives to **סִבְסַב** the meaning *to arm*, but the best authorities prefer the definition subsequently introduced by him into his Thesaurus, *to excite*.

# PARADIGM OF AYIN

	KAL.		NIPHAL.	PIEL.
PRET. 3 m.	סָבַב	סָב	נָסַב	סִיבֵּב
3 f.	סָבְבָה	סָבְהָ	נָסְבָה	סִיבְבָה
2 m.	(סָבְבָתָּה)	סָבֹותָ	נָסֹותָ	סִיבְבָתָּה
2 f.	(סָבְבָתָּה)	סָבֹותָ	נָסֹותָ	סִיבְבָתָּה
1 c.	סָבְבָתִּי	סָבֹותִי	נָסֹותִי	סִיבְבָתִּי
Plur. 3 c.	סָבְבוּ	סָבוּ	נָסְבוּ	סִיבְבוּ
2 m.	(סָבְבָתֶם)	סָבוּתֶם	נָסְבוּתֶם	סִיבְבָתֶם
2 f.	(סָבְבָתֶן)	סָבוּתֶן	נָסְבוּתֶן	סִיבְבָתֶן
1 c.	סָבְבָנוּ	סָבוּנוּ	נָסְבוּנוּ	סִיבְבָנוּ
INFIN. Absol.	סָבוּב	סָב	הִסְבוּב	סִיבֵּב
Constr.	סָבֵב	סָב	הִסְבֵּב	סִיבֵּב
FUT. 3 m.	יָסֵב	יָסֵב	יָסֵב	יִסְיֵב
3 f.	תָּסֵב	תָּסֵב	תָּסֵב	תִּסְיֵב
2 m.	תָּסֵב	תָּסֵב	תָּסֵב	תִּסְיֵב
2 f.	תָּסֵבִי	תָּסֵבִי	תָּסֵבִי	תִּסְיֵבִי
1 c.	אָסֵב	אָסֵב	אָסֵב	אִסְיֵב
Plur. 3 m.	יָסְבוּ	יָסְבוּ	יָסְבוּ	יִסְיְבוּ
3 f.	תָּסְבִינָה	תָּסְבִינָה	תָּסְבִינָה	תִּסְיְבִינָה
2 m.	תָּסְבוּ	תָּסְבוּ	תָּסְבוּ	תִּסְיְבוּ
2 f.	תָּסְבִינָה	תָּסְבִינָה	תָּסְבִינָה	תִּסְיְבִינָה
1 c.	נָסֵב	נָסֵב	נָסֵב	נִסְיֵב
IMPER. 2 m.	סֵב		הִסְבֵּב	סִיבֵּב
2 f.	סְבִי		הִסְבִּי	סִיבְבִי
Plur. 2 m.	סְבוּ		הִסְבּוּ	סִיבְבוּ
2 f.	סְבִינָה		הִסְבִּינָה	סִיבְבִינָה
PART. Act.	סֵבֵב			מִסְיֵב
Pass.	סָבוּב		נָסֵב	

# DOUBLED VERBS.

HIPHIL.	HOPHAL.	HITHPAEL.	PIEL.
הִסְבִּיחַ	הוֹסִיבַּ	הִסְתַּוְּבַב	סִבְּסָף
הִסְבִּיחַה	הוֹסִיבָהּ	הִסְתַּוְּבְּכָה	סִבְּסָכָה
הִסְבִּיחֻת		הִסְתַּוְּבֻכֶּת	סִבְּסָכֶת
הִסְבִּיחוּת		הִסְתַּוְּבֻכֶּת	סִבְּסָכֶת
הִסְבִּיחֵי		הִסְתַּוְּבֵי	סִבְּסָכֵי
הִסְבִּיחוּ	הוֹסִיבוּ	הִסְתַּוְּבּוּ	סִבְּסָכוּ
הִסְבִּיחָם		הִסְתַּוְּבָם	סִבְּסָכָם
הִסְבִּיחָן		הִסְתַּוְּבָן	סִבְּסָכָן
הִסְבִּיחוּהוּ		הִסְתַּוְּבֻהוּ	סִבְּסָכֻהוּ
הִסְבִּיחַ			סִבְּסָף
הִסְבִּיחַ		הִסְתַּוְּבַב	סִבְּסָף
יִסְבֵּב	יּוֹסִיבַּ	יִסְתַּוְּבַב	יִסְבְּסָף
תִּסְבֵּב	תּוֹסִיבַּ	תִּסְתַּוְּבַב	תִּסְבְּסָף
תִּסְבֵּב	תּוֹסִיבַּ	תִּסְתַּוְּבַב	תִּסְבְּסָף
תִּסְבֵּי	תּוֹסִיבֵי	תִּסְתַּוְּבֵי	תִּסְבְּסָי
אִסְבֵּב	אּוֹסִיבַּ	אִסְתַּוְּבַב	אִסְבְּסָף
יִסְבּוּ	יּוֹסִיבוּ	יִסְתַּוְּבּוּ	יִסְבְּסָכוּ
תִּסְבִּינָה		תִּסְתַּוְּבֻנָּה	תִּסְבְּסָכָה
תִּסְבּוּ	תּוֹסִיבוּ	תִּסְתַּוְּבּוּ	תִּסְבְּסָכוּ
תִּסְבִּינָה		תִּסְתַּוְּבֻנָּה	תִּסְבְּסָכָה
נִסְבֵּב	נּוֹסִיבַּ	נִסְתַּוְּבַב	נִסְבְּסָף
הִסְבִּיחַ		הִסְתַּוְּבַב	סִבְּסָף
הִסְבִּי		הִסְתַּוְּבֵי	סִבְּסָי
הִסְבּוּ	wanting	הִסְתַּוְּבּוּ	סִבְּסָכוּ
הִסְבִּינָה		הִסְתַּוְּבֻנָּה	סִבְּסָכָה
מִסְבֵּב		מִסְתַּוְּבַב	מִסְבְּסָף
	מוֹסִיבַּ		





back to the simple penult syllable in this form of the future, and Hholem is consequently shortened, §64. 1, נִזְכֵּר, נִזְכָּר, נִזְכֵּי, נִזְכָּי. There are a few examples of *ā* in the future as in Ayin Vav verbs, רָרַךְ Prov. 29: 6, רָרִיץ Isa. 42: 4, Eccles. 12: 6, תָּהָם Ezek. 24: 11 and perhaps קָרָה Gen. 49: 19, Hab. 3: 16, קָטַר Ps. 91: 6, though Gesenius assumes the existence of קָרַר and קָטַר as distinct roots from קָרַד and קָטַד.

2. The Niphal preterite and participle: (1) With Hhirik under the prefixed נִּ, נִּחַר, נִּחָר, נִּחָל Job 20:28, נִּחָל. (2) With Tsere under the prefix, נִּחָחִי Jer. 22:23, נִּחָחִים Mal. 3:9, נִּחָחִים Isa. 57:5. (3) With Kamets under the prefix, נִּחָח, נִּחָח, נִּחָח; sometimes the repetition of like vowels in successive syllables is avoided by exchanging *a* of the last syllable for Tsere, נִּחָח, נִּחָח, נִּחָח and נִּחָח, נִּחָח Ezek. 26:2, or for Hholem as in Ayin Vav verbs, נִּחָח, נִּחָח Eccl. 12:6, נִּחָח Am. 3:11, נִּחָח Nah. 1:12, נִּחָח Isa. 34:4.

[illegible]

4. The Niphal infinitive absolute: הָבוּ Isa. 24:3, הָבוּ ibid., or with Tserē in the last syllable, הָבֵם 2 Sam. 17:10. The infinitive construct: הָבֵם Ps. 68:3, הָחֵל Ezek. 20:9, and once with Pattahh before a suffix, הָחֵלֶיךָ Lev. 21:4. The imperative: הָבִי Isa. 52:11, הָרִבּוּ Num. 17:10.

5. In the Hiphil preterite the vowel of the last syllable is compressed to Tsere, הָסַב, הָפַח, הָפַח (in pause הִפַּח, so הִתְמַח, הִתְמַח), or even to Pattahh, הָסַב, הָפַח, הָפַח, הָפַח, הָפַח. Both infinitives have Tsere, thus the absolute: הָסַב, הָפַח, הָפַח; the construct: הָסַב, הָפַח, הָפַח (Zech. 11:10), הָפַח, הָפַח, in pause: הָפַח, הָפַח, with a final guttural, הָפַח. The imperative: הָסַב, הָפַח, הָפַח, הָפַח Job 21:5 is a Hiphil and not a Hophal form as stated by Gesenius, the first vowel being Kamets and not Kamets Hhatuph. Futures with a short vowel before Dagheshe forte in the first radical: הָסַב, הָפַח, הָפַח; with a long vowel, הָסַב, הָפַח, הָפַח or הָסַב, הָפַח, הָפַח and הָסַב, הָפַח, הָפַח expressed by the vowel letter א, § 11. 1. a) Eccles. 12:5. When in this latter class of futures the accent is removed from the ultimate, whether by Vav Conversive or any other cause, Tsere is shortened to Seghol, הָסַב, הָפַח, הָפַח, הָפַח, and in one instance to Hhirik, הָסַב, הָפַח, הָפַח Judg. 9:53 (הָסַב would be from הָסַב) before a guttural it becomes Pattahh, הָסַב, הָפַח, הָפַח. Participles: הָסַב, הָפַח, הָפַח, הָפַח Ezek. 31:3, הָפַח Prov. 17:4. In a very

few instances the Hhirik of the perfect paradigm is retained in the last syllable of this species as in Ayin Vav verbs, *מָסַרְךָ* Judg. 3:21, *נָשַׁם* Jer. 49:20, *נָשַׁם* Num. 21:30.

6. Hophal preterites: *הוֹחֵל*, *הוֹחֵה*, *הוֹחֵב*; futures: *יִוָּחַל*, *יִוָּחַר*, *יִוָּחַב*; participles: *מוֹחֵל*, *מוֹחֵר*, *מוֹחֵב* or in some copies *מִוָּחַר* 2 Sam. 23:6; infinitive with suffix, *הוֹשֵׁבָה* Lev. 26:34, with prep., *בְּהוֹשֵׁבָה* ver. 43.

§ 141. 1. Upon the addition of a vowel affix and the consequent insertion of Daghesch-forte in the last radical, the preceding vowel and the position of the accent continue unchanged, *נִשְׁמָה*, *רָבִיב*, *לָבִיב* (distinguished from the fem. part. *נִשְׁמָה*); *הָחֵל*; if the last radical does not admit Daghesch-forte a preceding Pattahh sometimes remains short before ה, but it is lengthened to Kamets before other gutturals, *מָרָה*, *וָרָה* (100. 2), When the first radical is doubled, Daghesch is omitted from the last in the Kal fut. *ס*, *רָבִיב*, *רָבִיב*, *רָבִיב*, and occasionally elsewhere *רָבִיב* Hi. fut. *הוֹמָב* Ho. pret. Other cases are exceptional, whether of the shifting of the accent, *רָבִיב* Ps. 3:2, *רָבִיב* Ps. 55:22, *קָבִיב* Jer. 4:13, and consequent shortening of the vowel, *וָרָה* Jer. 7:29 for *וָרָה*, *רָבִיב* for *רָבִיב* Jer. 49:28 (with the letter repeated instead of being simply doubled by Daghesch, so likewise in *וָרָה* Jer. 5:6, *וָרָה* Ps. 9:14), for *וָרָה*; the omission of Daghesch, *נָבִיב* 1 Sam. 14:36, *וָרָה* Prov. 7:13, *וָרָה* Cant. 6:11, 7:13, *וָרָה* Job 19:23, *קָבִיב* Num. 22:11, 17 (Kal imper. with ה, parag. for *קָבִיב* shortened by Makkeph from *קָבִיב*, so *וָרָה* *orā* Num. 23:7), or in addition, the rejection of the vowel, *וָרָה* K. fut. Gen. 11:6 for *וָרָה*, *וָרָה* Gen. 11:7 K. fut. for *וָרָה* Isa. 19:3 Ni. pret. for *וָרָה* or *וָרָה* Ezek. 41:7 Ni. fut. for *וָרָה*; *וָרָה* Judg. 5:5 according to Gesenius for *וָרָה* Ni. pret. of *וָרָה* to shake, according to others K. pret. of *וָרָה* to flow; *וָרָה* Ezek. 36:3 for *וָרָה* (Ewald) from *וָרָה* to enter, or for *וָרָה* Ni. fut. of *וָרָה* to go up, *וָרָה* Ezek. 7:24 Ni. pret. for *וָרָה* Cant. 1:6 Ni. pret. for *וָרָה*. Once instead of doubling the last radical ר is inserted, *וָרָה* Prov. 26:7 for *וָרָה*, comp. *וָרָה* Ezr. 10:16 for *וָרָה*.

2. Upon the insertion of a vowel before affixes beginning with a consonant, the accent is shifted and the previous part of the word shortened if possible; thus, with *o* in the preterite, *וָרָה*, *וָרָה* (Kamets before ר which cannot be doubled), *וָרָה*, *וָרָה* (Pattahh instead of compound Sh'va on account of the following guttural, § 60. 3. c), *וָרָה*, once with *u*, *וָרָה* Mic. 2:4; with *e* in the future, *וָרָה*, *וָרָה*. If the first radical be doubled, Daghesch is omitted from the last, and the customary vowel is in consequence not inserted. *וָרָה*; other cases are rare and exceptional, *וָרָה*, *וָרָה*, *וָרָה* which is first plur. pret. for *וָרָה* not third plur. for *וָרָה* (Ewald), § 54. 3; *וָרָה* Deut. 32:41, *וָרָה* Isa. 44:16, *וָרָה* Ps. 116:6, have the accent upon the ultimate instead of the penult.

3. Before suffixes the accent is always shifted, and if possible the vowels shortened, *וָרָה* from *וָרָה*, *וָרָה* from *וָרָה*, *וָרָה* from *וָרָה*.

from הָלַם, הָפַל from הָפַר; in רָחַקָה Gen. 43:29, Isa. 30:19, from רָחַק, הָפַרָה Lev. 26:15 from הָפַר, the original vowels have been not only abbreviated but rejected, and the requisite short vowel given to the first of the concurring consonants, § 61. 1. In a very few instances a form resembling that of Ayin Vav verbs is assumed, Daghest being omitted from the last radical and the preceding vowel lengthened in consequence, חוֹקִי Prov. 8:29 for חָקִי ver. 27. הִתְמַחְךָ Isa. 33:1 for הִתְמַחְךָ Ezek. 14:8 for הִשְׁמַחְתִּיהוּ, הִשְׁמַחְתִּיהוּ Lam. 1:8 for הִשְׁמַחְתִּיהוּ Hi. pret. of וְנָלַל Hab. 2:17 for וְנָלַל Hi. fut. of נָלַל with 3 fem. plur. suf. אֲדַקֵּם 2 Sam. 22:43 in a few editions for אֲדַקֵּם. Nun is once inserted before the suffix in place of doubling the radical, קָבַדְנוּ Num. 23:13 for קָבַדְנוּ.

§ 141. 1. Of the verbs which occur in Piel, Pual, or Hithpael, the following adopt the forms of perfect verbs, viz.:

אָרַר to curse.	רָבַב to cry.	קָנַן to make a nest.
בָּזַז to plunder.	כָּחַח to smite, break.	קָצַץ to cut off.
בִּרַר to purify.	לָבַב to take away the	רָבַב to be many.
גָּשַׁשׁ to grope.	heart.	רָבַב to be tender.
זָקַק to refine.	לָחַק to lick.	שָׂרַר to harrow.
חָמַם to warm.	מָשַׁשׁ to feel, to grope.	שָׂרַר to rule.
חָצַץ to divide.	פָּזַז to leap.	שָׁנַן to sharpen.
חָחַח to be broken.	פָּלַל to judge, to inter-	חָמַם to be perfect.
טָלַל to cover.	cede.	

2. The following, which are mostly suggestive of a short, quick, repeated motion, reduplicate the radical syllable, viz.:

חָרַר to burn.	מָהַה to linger.	שָׂשַׁע to sport, delight.
כָּרַר to dance.	סָכַךְ to excite.	שָׂשַׁק to run.
לָהַה to be mad.	צָפַח to chirp.	שָׂשַׁח to mock.

3. The following insert Hholem after the first radical, viz.:

אָנַן to complain.	נָרַח to fly.	רָצַח to break.
בָּלַל to mix.	נָסַס to lift up.	שָׁחַח to sink.
בָּאָק to empty.	סָפַח to occupy the thres-	שָׁלַל to spoil.
גָּדַר to cut.	hold.	שָׁמַם to be desolate or
גָּרַר to sweep away.	צָרַח to bind.	amazed.
דָּאָם to be still.	קָלַס to cut off.	מָחַח to beat.
הָחַח to break loose	קָשַׁשׁ to gather.	

4. The following employ two forms, commonly in different senses, viz.:

גָּלַל and גִּלְגַּל to roll.	חָנַן to make gracious, חוֹנֵן to be
הָלַל, to praise, הוֹלֵל to make mad.	gracious.
הָלַל to profane, חוֹלֵל to wound.	מָלַל to speak, מוֹלֵל to mow.

סָבַב *to change*, סָבַב *to surround*. קָלַל *to curse*, קָלַל *to whet*.  
 דָּגַן *to gather clouds*, עוֹלֵן *to practise sorcery*. רָצַץ and רֹצֵץ *to crush*.  
 טָהַר and טָהַר *to treat with violence*.  
 פִּירַר *to burst*, פָּרַר *to shake to pieces*.

5. The following use different forms in different species, viz.:

חָקַק Pi. *to decree*, Pu. חָקַק. הִתְרוֹנֵן Pi. *to shout*, Hith. הִתְרוֹנֵן.\*  
 מָדַד Pi. *to measure*, Hith. הִתְמַדֵּד. רָשַׁע Pi. *to break*, Pu. רָשַׁע.  
 מָרַר Pi. *to make bitter*, Hith. הִתְמַרְמַר. שָׁנַן Pi. *to inculcate*, Hith. הִשְׁתַּנֵּן.  
 סָלַסַּל Pi. *to exalt*, Hith. הִסְתַּלַּל. *to pierce*.  
 עוֹלֵל Pi. *to maltreat*, Hith. הִעְלִיל and הִעְלִיל.

6. The following examples exhibit the effect of gutturals upon reduplicated forms: Preterite, שָׁשַׁע Isa. 11:8; Infinitive, לְהַתְחַרֵּר Prov. 26:21; הִתְמַחֲמַח Ex. 12:39; Future, שֶׁשְׁשַׁע Ps. 119:47; יִשְׁשַׁע Ps. 94:19; Imperative, הִתְחַשְׁשִׁי Isa. 29:9; Participle, מְהַשְׁשֵׁה Gen. 27:12; מְהַלְהֵה Prov. 26:18.

§ 142. 1. The Pual species adheres to the analogy of perfect verbs with the exception of the preterites, נִוְרַד Nah. 3:17. עוֹלֵל Lam. 1:12, the future הִשְׁשַׁע Isa. 66:12, and the participles, מְוִלְלָה Isa. 9:4, מְוִלְלָה Isa. 53:5.

2. יִשְׁעָרוּ Isa. 15:5 is for יִשְׁעָרוּ Pi. fut. of עָרַר § 57. 1. 2 Sam. 22:7 is contracted for הִתְעָרַר Ps. 18:27, probably with the view of assimilating it in form to the preceding: הִתְעָרַם; in regard to: הִתְעָרַל in the same verse, Nordheimer adopts the explanation of Altling that it is a similar contraction of the Hithpael of פָּלַל *thou wilt show thyself a judge*, but as it answers to: הִתְפַּלֵּל Ps. 18:27, the best authorities are almost unanimous in supposing a transposition of the second radical with the first and its union with ה of the prefix.

3. הִלֵּל and הִחֵל. The prefixed ה remains in the Hiphil future of הִלֵּל, e. g. הִחֵל, הִחֵל, הִחֵל and in the derivative nouns הִחֵלִּים, הִחֵלִּים, whence these forms are in the lexicons referred to the secondary root הִחֵל.

## PE YODH (פִּי) VERBS.

§ 143. In quiescent verbs one of the original radicals is א, י or י, which in certain forms is converted into or exchanged for a vowel. As א preserves its consonantal character when occupying the second place in the root, and also

\* מְתוֹרֵן Ps. 78:65 is not from רוֹן (Gesenius) but from רֵן, see Alexander in loc.



(with the exception of the Pe Aleph future, § 110. 3, and a few occasional forms, § 111. 2) when it stands in the first place, verbs having this letter as a first or second radical belong to the guttural class; those only in which it is the third radical (Lamedh Aleph) are properly reckoned quiescent. On the other hand, if the first, second, or third radical be either Yodh or Vav, the verb is classed as quiescent. All verbs into which either י or ו enter as a first radical are promiscuously called Pe Yodh, as the modes of inflection arising from these two letters have been blended, and Yodh in either case appears in the Kal preterite from which roots are ordinarily named, § 83. *a*. In the second radical the Vav forms (Ayin Vav) preponderate greatly over those with Yodh (Ayin Yodh). In the third radical the Yodh forms have almost entirely superseded those with Vav, though the current denomination of the verbs is derived from neither of these letters but from He (Lamedh He), which is used to express the final vowel of the root in the Kal preterite after the proper radical has been rejected.

*a*. Verbs whose third radical is the consonant ה belong to the guttural class, e. g. קָבַח, קָבַח, and are quite distinct from the quiescent verbs נָח in which ה always represents a vowel, e. g. נָחַה, נָחַה.

§ 144. 1. In Pe Yodh verbs the first radical is mostly Yodh at the beginning, § 56. 2, and Vav at the close of a syllable. It is accordingly Yodh in the Kal, Piel, and Pual species, and commonly in the Hithpael, יָשַׁב, יָשַׁב, יָשַׁב, יָשַׁב. It is Vav in the Niphal and commonly in the Hiphil and Hophal species, הוֹשִׁיב, הוֹשִׁיב, הוֹשִׁיב.

2. In the Kal future, if Yodh be retained, it will quiesce in and prolong the previous Hhirik, and the second radical will take Pattahh, e. g. יִיבֹשׁ; if the first radical be rejected the previous Hhirik is commonly lengthened to Tsere, יִבֹּשׁ, the Pattahh of the second syllable being sometimes changed to Tsere to correspond with it, § 63. 2. *c*, e. g. יִבֹּשׁ; in a few instances Hhirik is preserved by giving Daghash-forte to the



second radical as in Pe Nun verbs, the following vowel being either Pattahh or Hholem, רָצַח, רָצַק.

3. Those verbs which reject Yodh in the Kal future, reject it likewise in the imperative and infinitive construct, where it would be accompanied by Sh'va at the beginning of a syllable, § 53. 2. *a*, the infinitive being prolonged as in Pe Nun verbs by the feminine termination, שָׁב, שָׁבָה.

§ 145. 1. In the Niphal preterite and participle Vav quiesces in its homogeneous vowel Hholem, נוֹשָׁב, נוֹשֵׁב; in the infinitive, future, and imperative, where it is doubled by Daghesht-forte, it retains its consonantal character, הוֹשֵׁב, הוֹשֵׁב.

2. In the Hiphil Vav quiesces in Hholem, הוֹשִׁיב, הוֹשִׁיב; a few verbs have Yodh quiescing in Tsere, הִיטִיב, הִיטִיב; more rarely still, the first radical is dropped and the preceding short vowel is preserved, as in Pe Nun verbs, by doubling the second radical, רָצַח, רָצַח.

3. In the Hophal Vav quiesces in Shurek, הוֹשֵׁב, הוֹשֵׁב; occasionally the short vowel is preserved and Daghesht-forte inserted in the second radical, רָצַח, רָצַח.

*a.* The Hholem or Tsere of the Hiphil arises from the combination of *a*, the primary vowel of the first syllable in this species. § 82. 5. *b.* (3), with *u* or *i*, into which the letters ו and י are readily softened, § 57. 2. (5). The Hholem of the Niphal is to be similarly explained: the Hhirik of this species, which has arisen from Sh'va and cannot combine with Vav, is exchanged for the simplest of the vowels *a* (comp. נָסַח, נָסַח), and the union of this with ו forms *o*. The Hophal retains the passive vowel *u*, which is occasionally found in perfect verbs, § 95. *a*.

§ 146. The inflections of Pe Yodh verbs may be represented by those of יָשָׁב *to sit* or *dwelt*. The Piel, Pual, and Hithpael are omitted from the paradigm, as they do not differ from perfect verbs. The alternate form of the Kal future is shown by the example of יָשָׁב *to be dru*.

# PARADIGM OF PE YODH VERBS.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.
PRET. 3 m.	יָשַׁב	נִשַּׁב	הוֹשִׁיב	הוֹשֵׁב	יָבֵשׁ
3 f.	יָשְׁבָה	נִשְׁבָּה	הוֹשִׁיבָה	הוֹשֵׁבָה	יָבֵשְׁהָ
2 m.	יָשַׁבְתָּ	נִשַּׁבְתָּ	הוֹשִׁיבְתָּ	הוֹשֵׁבְתָּ	יָבֵשְׁתָּ
2 f.	יָשַׁבְתְּ	נִשַּׁבְתְּ	הוֹשִׁיבְתְּ	הוֹשֵׁבְתְּ	יָבֵשְׁתְּ
1 c.	יָשַׁבְתִּי	נִשַּׁבְתִּי	הוֹשִׁיבְתִּי	הוֹשֵׁבְתִּי	יָבֵשְׁתִּי
Plur. 3 c.	יָשְׁבוּ	נִשְׁבוּ	הוֹשִׁיבוּ	הוֹשֵׁבוּ	יָבֵשׁוּ
2 m.	יָשַׁבְתֶּם	נִשַּׁבְתֶּם	הוֹשִׁיבְתֶּם	הוֹשֵׁבְתֶּם	יָבֵשְׁתֶּם
2 f.	יָשַׁבְתֶּן	נִשַּׁבְתֶּן	הוֹשִׁיבְתֶּן	הוֹשֵׁבְתֶּן	יָבֵשְׁתֶּן
1 c.	יָשַׁבְנוּ	נִשַּׁבְנוּ	הוֹשִׁיבְנוּ	הוֹשֵׁבְנוּ	יָבֵשְׁנוּ
INFIN. Absol.	יָשׁוּב		הוֹשִׁיב		יָבֹשׁ
Constr.	שֹׁבֵת	הוֹשֵׁב	הוֹשִׁיב	הוֹשֵׁב	יָבֵשׁ
FUT. 3 m.	יָשֹׁב	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִיבֹשׁ
3 f.	תָּשׁוּב	תִּהְיֶה	תִּהְיֶה	תִּהְיֶה	תִּיבֹשׁ
2 m.	תָּשֹׁב	תִּהְיֶה	תִּהְיֶה	תִּהְיֶה	תִּיבֹשׁ
2 f.	תִּשְׁבִּי	תִּהְיֶיךָ	תִּהְיֶיךָ	תִּהְיֶיךָ	תִּיבֹשִׁי
1 c.	אָשׁוּב	אִהְיֶה	אִהְיֶה	אִהְיֶה	אִיבֹשׁ
Plur. 3 m.	יָשְׁבוּ	יִהְיֶה	יִהְיֶה	יִהְיֶה	יִיבֹשׁוּ
3 f.	תָּשְׁבֶנָּה	תִּהְיֶינָה	תִּהְיֶינָה	תִּהְיֶינָה	תִּיבֹשְׁנָה
2 m.	תָּשְׁבוּ	תִּהְיֶה	תִּהְיֶה	תִּהְיֶה	תִּיבֹשׁוּ
2 f.	תִּשְׁבְּנָה	תִּהְיֶינָה	תִּהְיֶינָה	תִּהְיֶינָה	תִּיבֹשְׁנָה
1 c.	נִשְׁבֹּה	נִהְיֶה	נִהְיֶה	נִהְיֶה	נִיבֹשׁ
IMPER. 2 m.	שֵׁב	הוֹשֵׁב	הוֹשִׁיב		יָבֵשׁ
2 f.	שְׁבִי	הוֹשִׁיבִי	הוֹשִׁיבִי	wanting	יָבֵשִׁי
Plur. 2 m.	שֵׁבוּ	הוֹשִׁיבוּ	הוֹשִׁיבוּ		יָבֵשׁוּ
2 f.	שְׁבֶנָּה	הוֹשִׁיבְנָה	הוֹשִׁיבְנָה		יָבֵשְׁנָה
PART. Act.	יֹשֵׁב		מוֹשִׁיב		יָבֵשׁ
Pass.	רְשׁוּב	נִשְׁבֵּה		מוֹשֵׁב	יָבֵשׁ

## REMARKS ON PE YODH VERBS.

§147. 1. The following verbs retain Yodh in the Kal future, viz.:

יָבֵשׁ <i>to be dry.</i>	רָסַף <i>to be poured.</i>	יָרָא <i>to fear.</i>
יָצַע <i>to toil.</i>	יָעַר <i>to appoint.</i>	יָרָה <i>to cast.</i>
יָחַר <i>to delay.</i>	יָגַח <i>to be weary.</i>	יָרַשׁ <i>to possess.</i>
יָנַח <i>to oppress.</i>	יָעַץ <i>to counsel.</i>	יָשַׁם <i>to put.</i>
יָנַח <i>to suck.</i>	יָפָה <i>to be beautiful.</i>	יָשַׁן <i>to sleep.</i>

The concurrence of Yodhs in the third person of the future is sometimes prevented by omitting the quiescent יָבֵשׁ, יָרָא, יָשַׁן, the long vowel receiving Methegh before vocal Sh'va, and thus distinguishing the last two words from the Lamedh He forms, יָרָא from יָרָה and יָשַׁן from יָשַׁם, §45. 2.

2. The following have Tsere under the preformative; those in which the second vowel is likewise Tsere are distinguished by an asterisk:

יָדַע <i>to know.</i>	* יָלַד <i>to bear.</i>	יָקַע <i>to be dislocated.</i>
יָחַד <i>to be joined.</i>	* יָצָא <i>to go out.</i>	* יָרַד <i>to go down.</i>
יָחַם <i>to conceive.</i>	יָצַר <i>to be straitened.</i>	* יָשַׁב <i>to sit, dwell.</i>

The second syllable has Pattahh in יָחַד Jer. 13:17, Lam. 3:48, and in the feminine plurals, יָחַדְנָה, יָחַדְנָה; יָצָאֵנָה has Seghol after the analogy of Lamedh Aleph verbs; יָחַשְׁבָּנָה (with the vowel-letter י for e) occurs only in the K'thibh, Ezek. 35:9, and of course has not its proper vowels. In יָדַעְנָה Ps. 138:6 the radical Yodh remains and has attracted to itself the Tsere of the preformative. Comp. §60. 3. c.

3. The following insert Daghesh-forte in the second radical, viz.: יָכַר *to chastise, instruct*, יָצַח *to burn*. In יָחַדְנָה Isa. 44:8 short Hhirik remains before a letter with Sh'va; יָחַשְׁבָּנָה Job 16:11 is explained by some as a Kal future, by others as a Piel preterite.

4. The following have more than one form: יָטַב *to be good fut.* יָיָטַב, once יָיָטַב Nah. 3:8; יָצַק *to pour* יָצַק, once יָצַק 1 Kin. 22:35; יָצַר *to form*, יָצַר and יָצַר; יָכַר *to burn*, יָכַר Isa. 10:16, and יָכַר Deut. 32:22; יָקַץ *to awake*, יָקַץ once יָקַץ 1 Kin. 3:15; יָקָר *to be precious*. יָקָר and יָקָר, or with a vowel letter for ē, יָקָר; יָשַׁם *to be desolate*, יָשַׁם once יָשַׁם Ezek. 6:6; יָשַׁר *to be right*, יָשַׁר, once יָשַׁרְנָה (3 fem. plur., §88) 1 Sam. 6:12. Some copies have יָשַׁר Isa. 40:30 for יָשַׁר.

5. In futures having Tsere under the preformative, the accent is shifted to the penult after Vav Conversive in the persons liable to such a change, viz.: 3 sing., 2 masc. sing., and 1 plur., Tsere in the ultimate being in consequence shortened to Seghol, יָיָדַע, יָיָלַד, יָיָרָה. Pattahh in the ultimate becomes Seghol in יָיָצַע (with a postpositive accent) Gen. 2:7, 19, יָיָשַׁם Gen. 50:26; but יָיָטַב, יָיָכַר, יָיָשַׁן, only once before a

monosyllable, § 35. 1, וַיִּרְאֵךְ Gen. 9:24. The accent remains on the ultimate in the Lamedh Aleph form וַיִּרְאֵךְ, unless the following word begins with an accented syllable, e. g. וַיִּרְאֵךְ Gen. 4:16, 8:18. The pause restores the accent in all these cases to its original position, :וַיִּרְאֵךְ Ruth 4:1, :וַיִּרְאֵךְ Ps. 139:1, :וַיִּרְאֵךְ Ps. 18:10, § 35. 2.

§ 148. 1. Kal construct infinitives with Yodh : רָבַשׁ and with a feminine ending רָבַשְׁתִּי, רָבַשְׁתְּ, רָבַשְׁתִּי with suff. רָבַשְׁתִּי, once with prep. לְרָבַשְׁתִּי 2 Chron. 31:7, Daghesh conservative after י. § 14. a; רָבַשְׁתִּי, § 87, once רָבַשְׁתִּי Josh. 22:25 and with prep. לְרָבַשְׁתִּי 1 Sam. 18:29 from רָבַשְׁתִּי; רָבַשְׁתִּי once רָבַשְׁתִּי 2 Chron. 26:15 from רָבַשְׁתִּי, רָבַשְׁתִּי.

2. Infinitives without Yodh : רָבַשׁ (with suff. רָבַשְׁתִּי, Ex. 2:4, and without the feminine termination רָבַשְׁתִּי, רָבַשְׁתְּ (with suff. רָבַשְׁתִּי) and רָבַשְׁתִּי, once רָבַשְׁתִּי 1 Sam. 4:19, § 54. 2, רָבַשְׁתִּי (with suff. רָבַשְׁתִּי, רָבַשְׁתִּי (with suff. רָבַשְׁתִּי) once רָבַשְׁתִּי Gen. 46:3, רָבַשְׁתִּי (with suff. רָבַשְׁתִּי, רָבַשְׁתִּי, with suff. רָבַשְׁתִּי once רָבַשְׁתִּי Ps. 23:6). Yodh is perhaps dropped from the absolute infinitive רָבַשׁ Jer. 42:10, which is usually explained to be for רָבַשְׁתִּי; it may, however, be derived from the Ayin Vav verb רָבַשׁ.

3. Imperatives with Yodh : רָבַשְׁתִּי, רָבַשְׁתִּי, רָבַשְׁתִּי. Without Yodh : רָבַשׁ (with the parag. רָבַשׁ Prov. 24:14), רָבַשׁ (with the parag. רָבַשׁ Hos. 4:18, see § 92. a), רָבַשׁ (fem. plur. רָבַשְׁתִּי Cant. 3:11), רָבַשׁ (שְׁבַח, שְׁבַח, שְׁבַח). With both forms : רָבַשׁ and רָבַשְׁתִּי (רָבַשְׁתִּי, רָבַשְׁתִּי), twice רָבַשְׁתִּי Judg. 5:13, רָבַשְׁתִּי and רָבַשְׁתִּי.

§ 149. 1. The Niphal of רָבַשׁ has ו instead of ו, Zeph. 3:18, נִבְרַח Lam. 1:4; נִבְרַח 1 Chron. 3:5, 20:8 has ו followed by Daghesh. נִבְרַח, which according to Gesenius is from רָבַשׁ, has ו; Ewald assumes the root to be רָבַשׁ, and refers to it likewise the Kal future and the Hiphil ascribed to רָבַשׁ, § 147. 3. and § 150. 4. In that case the Daghesh in רָבַשׁ Isa. 33:12, Jer. 51:58, will not require the explanation suggested in § 24. c, but the K'thibh הוֹצִיָהוּ 2 Sam. 14:30 will be unexplained. נִבְרַח Ps. 9:17 is not the Niphal preterite or participle of רָבַשׁ, but the Kal participle of נָבַשׁ.

2. Yodh appears in the Niphal future of two verbs instead of Vav, נִבְרַח Gen. 8:12, 1 Sam. 13:8 K'ri, רָבַשְׁתִּי Ex. 19:13. In the first person singular א always has Hhirik, אֶבְרַח, אֶבְרַח, אֶבְרַח, אֶבְרַח.

§ 150. 1. In the Hiphil the following verbs have Yodh preceded by Tsere, viz. : רָבַשׁ to be good, רָבַח to howl, רָבַח to go to the right, רָבַח to change, רָבַח to suck. Yodh is likewise found in רָבַח Judg. 16:26 K'thibh, and in the following instances in which the prefix has Pattahh as in perfect verbs, רָבַח Hos. 7:12, רָבַח Prov. 4:25, רָבַח Ps. 5:9 K'ri (K'thibh הוֹצִיָהוּ), רָבַח Gen. 8:17 K'ri (K'thibh הוֹצִיָהוּ), רָבַח 1 Chron. 12:2.

2. In רָבַח Job 24:21 (elsewhere רָבַח) and רָבַח (once רָבַח Mic. 1:8), the radical Yodh attracts to itself the vowel of the preformative, comp. § 147. 2. He remains after the preformative in רָבַח Isa. 52:5, רָבַח Neh. 11:17, Ps. 28:7, רָבַח 1 Sam. 17:47, Ps. 116:6. Both Yodh and Vav, quiescing in their appropriate vowels, are liable to omission, הָבַח, הָבַח, הָבַח, and once the vowel Tsere is dropped before א suffix, רָבַח Ex. 2:9 for רָבַח.

3. Vav conversive draws the accent back to the penultimate Tsere or Hholem of the Hiphil future in the persons liable to be affected by it, § 147. 5, and shortens the final vowel, וְנִשָּׁב, וְנִינָק, וְנִינָט, וְנִינָפ; but with a pause accent : וְנִינָט Ruth 2:14.

4. The following verbs insert Daghesth in the second radical in the Hiphil, viz.: רָצַע *to set, place*, רָצַח *to spread*, רָצַח *to pour*, except מוֹצֵקָה: 2 Kin. 4:5 K'ri (K'thibh מִיצֵקָה), רָצַח *to burn*, except הוֹצִיחִיהָ 2 Sam. 14:30 K'thibh.

5. In the Hophal a few examples occur of *ū* followed by Daghesth, רָצַע Ex. 10:24, רָצַע Isa. 14:11, Esth. 4:3, מוֹצֵר Isa. 28:16, מָצַח Job 11:15; and a few of Hholem, הוֹדַע Lev. 4:23, 28, הוֹדָה Prov. 11:25 for יוֹדָה from הָדָה. The construct infinitive: הוֹדֵר Ezr. 3:11, and with the feminine termination הוֹדֶרֶת Ezek. 16:4, הוֹדֶרֶת Gen. 40:20, Ezek. 16:5.

§ 150. 1. In the Kal preterite Yodh is once dropped, יָדָה Judg. 19:11 for יָדִיד. Hhirik occurs with the second radical of יָדָה and יָדָה in the first and second persons singular with suffixes, and in the second person plural, which is perhaps due to the assimilating power of the antecedent Yodh, e. g. יָדָהְךָ, יָדָהְךָ, יָדָהְךָ.

2. In the Piel future the prefix Yodh of the third person is contracted with the radical after Vav conversive, וְיִבְשֶׁה Nah. 1:4 for וְיִבְשֶׁהוּ Lam. 3:33, וְיִבְשֶׁהוּ Lam. 3:53, וְיִבְשֶׁהוּ 2 Chron. 32:30 K'ri (K'thibh וְיִבְשֶׁהוּ).

3. Three verbs have Vav in the Hithpael, הִתְוַדַּע, הִתְוַדַּע, הִתְוַדַּע; ה is assimilated to the following ו and contracted with it in הִתְוַדַּע Ezek. 23:48 for הִתְוַדַּע a peculiar Niphal formed on the basis of a Hithpael, § 83. c. (2). In הִתְוַדַּע Ex. 2:4 for הִתְוַדַּע Yodh is rejected and its vowel given to the preceding letter, § 53. 3. b.

§ 151. 1. הָלַךְ and הָלַךְ. הָלַךְ *to go* in the Hiphil and for the most part in the infinitive construct, future and imperative Kal follows the analogy of Pe Yodh verbs, as though the root were הָלַךְ. Thus, Kal inf. const. לָכֶח (לָכֶח, with suf. לָכֶח) rarely הָלַךְ; fut. הָלַךְ (once with the vowel letter י for *ē*, Mic. 1:8, fem. pl. הָלַכְהֶנּוּ), occasionally in poetry הָלַךְ (3 fem. sing. הָלַךְ; imper. הָלַךְ (with ה, parag. הָלַךְ, or without the vowel letter הָלַךְ, fem. pl. הָלַכְהֶנּוּ and הָלַכְהֶנּוּ) once הָלַכְהֶנּוּ Jer. 51:50. Hiphil: הוֹלִיךְ once in the imper. הוֹלִיךְ Ex. 2:9, and once in the participle מְהַלְכִים Zech. 3:7 for מְהַלְכִים, § 94. e.

2. הָסַח *to gather* and הָסַח *to add* are liable to be confounded in certain forms. In the Hiphil future of הָסַח. *h* is twice represented by the vowel letter א, וְהָסַח 1 Sam. 18:29, וְהָסַח Ex. 5:7; וְהָסַח drops its א in the Kal future, when it follows the Pe Aleph inflection, § 110. 3, which it does only in the following instances, וְהָסַח 2 Sam. 6:1, וְהָסַח Ps. 104:29, וְהָסַח Mic. 4:6, וְהָסַח 1 Sam. 15:6, where the Hhirik, being abbreviated from Tsere, is short, notwithstanding the Methegh in the intermediate syllable, § 45. 2. a. The apoc. Hiph. fut. of הָסַח when joined with the negative particle אֵל is accented on the penult, אֵל-תוֹסֵף Deut. 3:26, and in one instance the vowel of the ultimate is dropped entirely, אֵל-תוֹסֵף Prov. 30:6.

3. הוֹשִׁבוּהֶם Zech. 10:6 is probably, as explained by Gesenius and Hengstenberg, for הוֹשִׁבָּהֶם from יָשַׁב *to dwell*, though Ewald derives it from שׁוּב *to return*, as if for הוֹשִׁבוּהֶם, and Kimchi supposes it to be a combination of both words suggesting the sense of both, in which he is followed by the English translators, *I will bring them again to place them*.

הִבְאִישׁ Isa. 30:5 "is regarded by Gesenius as an incorrect orthography for הוֹכִישׁ; but Maurer and Knobel read it הִבְאִישׁ and assume a root בָּאָשׁ synonymous with בּוֹשׁ". Alexander in loc.

הוֹמִיךְ Ps. 16:5, see §90.

## AYIN VAV (ע"ו) AND AYIN YODH (ע"י) VERBS.

§152. Yodh and Vav, as the second radical of verbs, have the following peculiarities, viz :

1. They may be converted into their homogeneous vowels *i* and *u*.

2. They may be rejected when accompanied by a heterogeneous vowel, which is characteristic of the form. Yodh forms are confined to the Kal of a few verbs; in the other species Vav forms are universal.

a. Yodh is never found as a quiescent middle radical in any species but Kal: it enters as a consonant into the Piel of two verbs, and the Hithpael of two, §161. 1, the Niphal of הָיָה *to be*, and the Hiphil of חָיָה *to live*.

§153. 1. In the Kal preterite and active participle and in the Hiphil and Hophal species, the quiescent is rejected and its vowel given to the preceding radical. Thus,

Kal preterite: קָם for קָמָם where  $\bar{a}$ , which arises from blending  $\bar{a}$  with the pretonic Kamets, §62. 1, is in partial compensation for the contraction, מָית for מִיתָ, בָּשׁ for בָּישׁ, רָלַב for רָלַבָּ. For an exceptional formation, see §158. 1.

Active participle: קָם for קָמָם, מָית for מִיתָ, בָּשׁ for בָּישׁ, רָלַב for רָלַבָּ, the ordinary participial form being superseded by that of another verbal derivative, as is the case in some perfect verbs of a neuter signification, §90.



Hiphil and Hophal: הָקִים for הִקְוִים, יָקִים for יִקְוִים, הִקְלֵם for הִקְלֹם, the short vowel of the prefix being prolonged in a simple syllable, § 59.

2. In the Kal construct infinitive, future, imperative and passive participle, the quiescent is softened into its homogeneous vowel, קִים, קִיב; in the future the preformative commonly takes the simplest of the long vowels *ā*, יָקִים, קִיב, comp. יָקִיב.

3. In the Kal absolute infinitive and in the Niphal species a similar softening of ו occurs, which, with the accompanying or preceding *a*, forms *ō*, § 57. 2. (5), קֹם (*kōm* = *kāūm*) for קְוֹם; נְקֹם for נִקְוֹם, the prefix usually taking the simplest of the long vowels *ā*; יָקֹם for יִקְוֹם.

4. In the first and second persons of the Niphal and Hiphil preterites *ō* (ו) is inserted before the affixed termination in order to preserve the long vowel of the root from the compression incident to standing before two consonants, § 61. 4; in the feminine plurals of the Kal future *ē* (י) is sometimes inserted for a similar reason, this prolongation of the word being attended by a shifting of the accent and a consequent rejection of the pretonic vowel of the first syllable, נְקִימוֹתֵי, נְקִימוֹתֵי, נְקִימוֹתֵי. In the Niphal preterite, when the inserted ו receives the accent, the preceding ו is for euphony changed to ו, e. g. נְקִימוֹתֵי.

5. In the Kal and Hiphil species the apocopated future takes the diphthongal vowels *ō* and *ē* in distinction from the ordinary future, which has the pure vowels *ū* and *ī*, § 65. 2. *ō*, thus יָשָׁב, יָשָׁב. With Vav Conversive the accent is drawn back to the simple penult, and the vowel of the last syllable is shortened, יָשָׁב, יָשָׁב.

§ 154. 1. In the Piel, Pual, and Hithpael, the form of perfect verbs is rarely adopted, the second radical appearing as ו, e. g. עָוִר, or as י, e. g. קָיִם.

2. Commonly the third radical is reduplicated instead

of the second, which then quiesces in Hholem, Pi. קוֹיָם, Pu. קוֹיָם, Hith. הִתְקוֹיָם.

*a.* In the Pual *o* is the passive vowel here adopted in preference to *u*: in the Piel and Hithpael it arises from the combination of *u*, to which *י* is softened, with the antecedent *a*, קוֹיָם for קוֹיָם; §82. 5. *b* (3).

3. Sometimes the quiescent letter is omitted from the root, and the resulting biliteral is reduplicated, Pi. קָלָקָל, Pu. קָלָל.

*a.* The two forms of the intensive species, which depart from the regular paradigm, precisely resemble in appearance those of Ayin doubled verbs, though constructed upon a different principle, as already explained.

§ 155. The inflections of Ayin Vav verbs are shown in those of קים *to stand* or *rise*, in the following paradigm; the divergent forms of Ayin Yodh verbs in the Kal species are exhibited by ריב *to contend*.

*a.* Ayin Vav and Ayin Yodh verbs are named not from the Kal preterite, in which the quiescent is rejected, but from the construct infinitive, the simplest form in which all the radicals appear.

*b.* No Hophal forms occur in those persons in which the inflective terminations begin with a consonant. The same is true of the Ayin Yodh imperative.

# PARADIGM OF AYIN VAV

	KAL.	NIPHAL.	PIEL.	PUAL.
PRET. 3 m.	קָם	נָקָם	קוּמַם	קוּמַם
3 f.	קָמָה	נָקָמָה	קוּמְמָה	קוּמְמָה
2 m.	קָמַתָּ	נָקָמַתָּ	קוּמַמַתָּ	קוּמַמַתָּ
2 f.	קָמַתְּ	נָקָמַתְּ	קוּמַמַתְּ	קוּמַמַתְּ
1 c.	קָמַתִּי	נָקָמַתִּי	קוּמַמַתִּי	קוּמַמַתִּי
Plur. 3 c.	קָמוּ	נָקָמוּ	קוּמְמוּ	קוּמְמוּ
2 m.	קָמַתֶּם	נָקָמַתֶּם	קוּמַמַתֶּם	קוּמַמַתֶּם
2 f.	קָמַתְּן	נָקָמַתְּן	קוּמַמַתְּן	קוּמַמַתְּן
1 c.	קָמַנִי	נָקָמַנִי	קוּמַמְנִי	קוּמַמְנִי
INFIN. Absol.	קוּם	הִקָּוֶם		
Constr.	קוּם	הִקָּוֶם	קוּמַם	
FUT. 3 m.	יָקוּם	יִקָּוֶם	יִקְוֹמַם	יִקְוֹמַם
3 f.	תָּקוּם	תִּקָּוֶם	תִּקְוֹמַם	תִּקְוֹמַם
2 m.	תָּקוּם	תִּקָּוֶם	תִּקְוֹמַם	תִּקְוֹמַם
2 f.	תָּקוּמִי	תִּקְוֹמִי	תִּקְוֹמְמִי	תִּקְוֹמְמִי
1 c.	אָקוּם	אִקָּוֶם	אִקְוֹמַם	אִקְוֹמַם
Plur. 3 m.	יָקוּמוּ	יִקָּוּמוּ	יִקְוֹמוּ	יִקְוֹמוּ
3 f.	תָּקוּמְיָהּ	תִּקְוֹמְיָהּ	תִּקְוֹמְמֶיהָ	תִּקְוֹמְמֶיהָ
2 m.	תָּקוּמוּ	תִּקְוֹמוּ	תִּקְוֹמְמוּ	תִּקְוֹמְמוּ
2 f.	תָּקוּמְיָהֶן	תִּקְוֹמְיָהֶן	תִּקְוֹמְמֶיהֶן	תִּקְוֹמְמֶיהֶן
1 c.	נָקוּם	נִקָּוֶם	נִקְוֹמַם	נִקְוֹמַם
IMPER. 2 m.	קוּם	הִקָּוֶם	קוּמַם	
2 f.	קוּמִי	הִקְוִמִי	קוּמְמִי	wanting
Plur. 2 m.	קוּמוּ	הִקְוִמוּ	קוּמְמוּ	
2 f.	קוּמְנָה	הִקְוִמְנָה	קוּמְמֶנָה	
PART. Act.	קָם		מִקְוֹמַם	
Pass.	קוּם	נִקָּוֶם		מִקְוֹמַם

AND AYIN YODH VERBS.

HIPHIL.	HOPHAL.	HITHPAEL.	KAL.
הִקִּים	הוֹקֵם	הִתְקוּמִים	לָב
הִקְיִמָּה	הוֹקְמָה	הִתְקוּמָמָה	לָבָה
הִקְיִמוּת	(הוֹקְמִית)	הִתְקוּמִמִּית	לָבֵת רִיבוֹת
הִקְיִמוּת	(הוֹקְמִית)	הִתְקוּמִמִּית	לָבֵת רִיבוֹתִי
הִקְיִמוּתִי	(הוֹקְמִיתִי)	הִתְקוּמִמִּיתִי	לָבֵת לִיבוֹ
הִקְיִמוּ	הוֹקְמוּ	הִתְקוּמִמוּ	כָּבִתָּם
הִקְיִמוּתָם	(הוֹקְמִתָּם)	הִתְקוּמִמִּתָּם	כָּבִתָּן
הִקְיִמוּתָן	(הוֹקְמִתָּן)	הִתְקוּמִמִּתָּן	לָבְנוּ
הִקְיִמוּנוּ	(הוֹקְמִינוּ)	הִתְקוּמִמִּנוּ	
הָקֵם		הִתְקוּמִים	לָיִב לָיִב
הָקִים			
יָקִים	יֹקֵם	יִתְקוּמִים	יָלִיב
יָקִים	יֹקֵם	יִתְקוּמִים	יָלִיב
יָקִים	יֹקֵם	יִתְקוּמִים	יָלִיב
יָקִימִי	יֹקְמִי	יִתְקוּמִמִּי	יָלִיבִי
אָקִים	אֹקֵם	אִתְקוּמִים	אָלִיב
יָקִימוּ	יֹקְמוּ	יִתְקוּמִמוּ	יָלִיבוּ
יָקִימֶנָּה	(יֹקְמֶנָּה)	יִתְקוּמִמֶּנָּה	יָלִיבָנָה
יָקִימוּ	יֹקְמוּ	יִתְקוּמִמוּ	יָלִיבוּ
יָקִימֶנָּה	(יֹקְמֶנָּה)	יִתְקוּמִמֶּנָּה	יָלִיבָנָה
נָקִים	נֹקֵם	נִתְקוּמִים	נָלִיב
הָקֵם		הִתְקוּמִים	לָיִב
הָקִימִי	wanting	הִתְקוּמִמִּי	לָיִבִי
הָקִימוּ		הִתְקוּמִמוּ	לָיִבוּ
הָקִימֶנָּה		הִתְקוּמִמֶּנָּה	(לָיִבָּנָה)
מִיָּקִים		מִיתְקוּמִים	לָב
מִיָּקֵם			לָוֵב

## REMARKS ON AYIN VAV AND AYIN YODH VERBS.

§ 156. 1. Medial Yodh and Vav remain without quiescence or rejection in a few verbs, whose root contains another feeble consonant by contrast with which these letters acquire new strength. This is always the case in Lamedh He verbs, e. g. *הָרָה*, *נָהַר*; so likewise in the following guttural verbs and forms, *נָפַח* to *expire*, *יָחַר* Isa. 29:22, *יָצַח* Isa. 42:11, *אָלַב* to *be an enemy*, *עָלַן* 1 Sam. 18:9 K'ri (K'thibh *עָלָן*), *עָרַף* Jer. 4:31, which are confined to the Kal species, and in *רָחַח* to *be airy or refreshing*, which is besides found in the Pual participle.

2. The Kal preterite has Pattahh in two instances as in Ayin Vav verbs, *בָּזַ* Zech. 4:10, *טָח* Isa. 44:18 but *טָח* Lev. 14:42. It has Tsere in *יָחַ* to *die*, *יָרַ* Isa. 17:11 but *יָרַ* Jer. 50:3, and Hholem in *אָרַ* to *shine*, *בָּוֹשׁ* to *be ashamed*, *טָוֹב* to *be good*, § 82. 1. *a*, and in *אָרַ* Jer. 27:18, elsewhere *זָרַ* Isa. 1:6, Ps. 58:4, elsewhere *זָרַ*. Hhirik once occurs instead of Pattahh in the second person plural, *פָּשְׁתֶּם* Mal. 3:20. The following participles have Tsere, *לָנִים*, *לָנִי*, *לָנִי*, *לָנִי*; the following have Hholem, *בּוֹשִׁים*, *בּוֹשִׁים*, *קוֹבִים* 2 Kin. 16:7 (comp. *קוֹמִים* Ex. 32:25 in the Samaritan copy), elsewhere *קָמִים*.

3. The vowel letter ■ is written for *a*, § 11. 1. *a*, once in the preterite, *קָאָ* Hos. 10:11, and occasionally in the participle, *לָאָט* Judg. 4:21, *רָאָמוֹ* Prov. 24:7, *רָאָשׁ* 2 Sam. 12:1, 4, Prov. 10:4, 13:23, *שָׂאָרִים* *despising* Ezek. 16:57, 28:24, 26, to be distinguished from *שָׂרִים* *rowing* Ezek. 27:8, 26. The consonant *א* is once introduced in place of the omitted *י*, *רָאָחַ* Zech. 14:10 for *רָחַח*; the ancient versions favour the assumption, that *כָּאָרִי* Ps. 22:17 is in like manner for *כָּרִים* *piercing*, though the most recent and ablest expositors take it to be a preposition and noun *like the lion*. Alexander in loc.

4. The accent regularly remains upon the radical syllable before affixes consisting of a vowel or a simple syllable, though with occasional exceptions, e. g. *קָאָח* Lev. 18:28, *רָבִי* Gen. 26:22, *שָׁמִי* Gen. 40:15, *תָּרִי* Num. 13:32. In a few instances it is shifted by Vav conversive preterite, § 100. 2, *וָלַעַ* Obad. ver. 16, *וָסַפִּי* Am. 3:15, *וָנָחַ* Isa. 11:2, *וָנָחַ* Isa. 7:19 but *וָנָחַ* *ibid.*, *וָנָחַ* Zech. 5:4, *וָלַנָּה* *ibid.*, where the feminine ending is *הָ*, instead of *הַ*; so in the passive participle, *וָנָחַ* Isa. 59:5 for *וָנָחַ*.

§ 157. 1. Hholem is in a few instances found instead of Shurek in the construct infinitive, *בָּוֹשׁ* Judg. 3:25, *בָּוֹשׁ* and *נָוֹחַ* Isa. 7:2, elsewhere *נָוֹשׁ*, *נָוֹשׁ* Isa. 30:2, which is not from *נָוֹחַ* Josh. 2:16, elsewhere *שָׁוֹב*, and with suf. *רוֹמֵם* Ezek. 10:17, *גָּוִי* Ps. 71:6, which is not the participle from *גָּוַח* (Gesenius), *גָּוַח* *my breaking forth*, i. e. the cause of it Ps. 22:10, see Alexander in loc.; Gesenius explains this form as a participle, but is obliged in consequence to assume a transitive sense which nowhere else belongs to the verb.

2. The following imperatives have Hholem, *אָרִי* Isa. 60:1, *בָּא*, *בָּוֹשׁ*,







5. In a few instances *u* is found in the Hophal before Daghesh-forte or Sh'va, הִזְרִיחַ Zech. 5:11, מָלַח Ezek. 41:9, 11 but הִזְלִיחַ Lam. 5:5, and in some editions הָסַם 2 Sam. 23:1, רָטַל Job 41:1, הָמַחַ 2 Sam. 21:9, though others read הָסַם, רָטַל, הָמַח.

§ 161. 1. The following verbs, which are only found in one or more of the three reduplicated species, double the middle radical either as Vav or as Yodh, viz.: הִיבּ to render liable, עָוַל to do wickedly, עָוֵר to blind, עָוִיחַ to pervert, שָׁוַע to cry for help, הִצְטִידְנוּ Josh. 9:12, הִצְטִידוּ Josh. 9:4; so also קָנַס fut. וְקָנַס and וְקָנַס, which have quiescent Vav in other species, and רָנַח, which has consonantal Vav likewise in the Kal.

2. The following omit the quiescent in the Piel and double the resulting biliteral, כָּלַל to sustain, טָאטְאֲרִיחַ Isa. 14:23, מָטְטְטְלָךְ Isa. 22:17, מִצְוֹרִיחַ Hab. 2:7, רָפַצְפָּצִי Job 16:12 but רָפַצְץ Jer. 23:29, קָרַקַר Num. 24:17 and מָקַרְקַר Isa. 22:5, הִשְׁגִּישְׁגִּי Isa. 17:11; יָעִיעִיר Isa. 15:5 is for יָעִיעִיר, § 57. 1; יָעִלְעִל Job 39:3 is perhaps for יָעִלְעִל from עָוַל, comp. אָסַפּ Ps. 139:8 for אָסַפְּךָ, § 88, though Gesenius conjectures that it is an erroneous reading for לָעִלְעִל from לָוַע. The only Hithpaal formed by a like reduplication is הִתְחַלְחַל Esth. 4:4, elsewhere הִתְחַלֵּל.

3. Other verbs double the third radical in the Piel and Hithpaal. Examples of the feminine plural: הִצְוֹרְנָה, הִקְוֹנָה, הִחְשֹׁטְטְנָה. Hholem is changed to *u* before the doubled letter in the contracted form, וְיִכְוֹנְנָה Job 31:15 for וְיִכְוֹנְנָה, § 61. 3. Fürst explains וְיִחְמֹנְנָה Isa. 64:6 as in like manner for וְיִחְמֹנְנָה, while Gesenius makes it a Kal future, used in this single instance in a transitive sense. בּוֹשְׁסְכֶם Am. 5:11 is probably a variant orthography for בּוֹשְׁסֶכֶם, § 92. b.

4. The following are the only examples of the Pual in Ayin Vav verbs, viz.: With ו doubled, מָצִית Eccles. 1:15, מְרוֹוִחִים Jer. 22:14. Reduplicated biliteral, פָּלַכְלִי 1 Kin. 20:27. The third radical reduplicated, הוֹלִל to be born, פוֹנְנִי Ezek. 28:13, Ps. 37:23, הוֹרִמְמָנָה Ps. 75:11 and מְרוֹמָם Neh. 9:5, רָרַע Isa. 16:10, יְרוֹפְפִי Job 26:11, מְשׁוֹבְבָה Ezek. 38:8.

5. הִפּוֹצְוִתֶיכֶם Jer. 25:34 is an anomalous preterite from פָּוַץ to scatter, with ה prefixed and inflected after the analogy of Niphal; some copies have the noun הִפּוֹצְוִתֶיכֶם your dispersions.

In וְהִטְבִּחַי Ezek. 36:11 for וְהִטְבִּחַי from טֹב, Tsere is retained under the prefix as though the word were from the related Pe Yodh verb רָטַב, e. g. וְהִיטְבִּחַי. On the other hand, in וְהִנִּיקָהוּ Ex. 2:9 from נָקַץ, Tsere is rejected as though it were from an Ayin Vav verb.

## LAMEDH ALEPH (ל') VERBS.

§ 162. 1. Aleph, as the third radical of verbs, retains its consonantal character only when it stands at the beginning of a syllable, הִמְצִיא, מָצָא.

2. At the end of the word it invariably quiesces in the preceding vowel, § 57. 2. (2), מֵצֵא, מֵצֵא, הִמְצִיא. If this vowel be Pattahh, as in the Kal and Niphal preterites and in the Pual and Hophal species, it is in the simple syllable lengthened into Kamets, § 59, מָצֵא for מֵצֵא, נִמְצֵא for נֵמֵצֵא; so likewise in the Kal future and imperative, where א as a guttural requires *a*, יִמְצֵא for יֵמֵצֵא, מְצֵא for מֵצֵא. A like prolongation of Pattahh to Kamets occurs before medial א in the first and second persons of the Kal preterite, מֵצֵאתָ, מֵצֵאתִי.

3. With the single exception just stated, medial א quiesces in the diphthongal vowel *e* before syllabic affixes; thus, in the first and second persons of the preterites of the derivative species in Tsere, נִמְצֵאתָ, הִמְצֵאתִי, in the feminine plurals of all the futures and imperatives in Seghol, תִּמְצֵאנָה, תִּמְצֵאנָה.

*a.* This *e* may arise from the diphthongal preferences of א, § 60. 1. *a* (5), or it may be borrowed from the corresponding forms of לֵה verbs, between which and אֵה verbs there is a close affinity and a strong tendency to mutual assimilation. In Chaldee and Syriac no distinction is made between them.

§ 163. This class of verbs is represented in the following paradigm by מָצָא *to find*; the Piel and Hithpael, though wanting in this verb, are supplied from analogy. The Pual and Hophal are omitted because they are of rare occurrence, and they present no peculiarities but such as are common to the other species.

*a.* In their ordinary inflection Lamedh Aleph verbs differ from the perfect paradigm in the vowels only.

# PARADIGM OF LAMEDH ALEPH VERBS.

	KAL.	NIPHAL.	PIEL.	HIPIL.	ITHIPAEL.
PRET. 3 m.	מָצַח	נִמְצַח	מָצַח	הִמְצִיחַ	הִתְמַצַּח
3 f.	מָצְחָה	נִמְצְחָה	מָצְחָה	הִמְצִיחָה	הִתְמַצְּחָה
2 m.	מָצַחְתָּ	נִמְצַחְתָּ	מָצַחְתָּ	הִמְצִיחְתָּ	הִתְמַצַּחְתָּ
2 f.	מָצַחְתְּ	נִמְצַחְתְּ	מָצַחְתְּ	הִמְצִיחְתְּ	הִתְמַצַּחְתְּ
1 c.	מָצַחְתִּי	נִמְצַחְתִּי	מָצַחְתִּי	הִמְצִיחְתִּי	הִתְמַצַּחְתִּי
Plur. 3 c.	מָצַחוּ	נִמְצְחוּ	מָצַחוּ	הִמְצִיחוּ	הִתְמַצְּחוּ
2 m.	מָצַחְתֶּם	נִמְצַחְתֶּם	מָצַחְתֶּם	הִמְצִיחְתֶּם	הִתְמַצַּחְתֶּם
2 f.	מָצַחְתֶּן	נִמְצַחְתֶּן	מָצַחְתֶּן	הִמְצִיחְתֶּן	הִתְמַצַּחְתֶּן
1 c.	מָצַחְתִּנִּי	נִמְצַחְתִּנִּי	מָצַחְתִּנִּי	הִמְצִיחְתִּנִּי	הִתְמַצַּחְתִּנִּי
INFIN. Absol.	מֵצֵחַ	נִמְצֵחַ	מֵצֵחַ	הִמְצֵחַ	
Constr.	מֵצֵחַ	הִמְצֵחַ	מֵצֵחַ	הִמְצִיחַ	הִתְמַצֵּחַ
FUT. 3 m.	יִמְצֵחַ	יִנְמֹצֵחַ	יִמְצֵחַ	יִמְצִיחַ	יִתְמַצֵּחַ
3 f.	תִּמְצְחָה	תִּנְמֹצְחָה	תִּמְצְחָה	תִּמְצִיחָה	תִּתְמַצְּחָה
2 m.	תִּמְצַחְתָּ	תִּנְמֹצַחְתָּ	תִּמְצַחְתָּ	תִּמְצִיחְתָּ	תִּתְמַצַּחְתָּ
2 f.	תִּמְצַחְתְּ	תִּנְמֹצַחְתְּ	תִּמְצַחְתְּ	תִּמְצִיחְתְּ	תִּתְמַצַּחְתְּ
1 c.	אֶמְצֵחַ	אֶנְמֹצֵחַ	אֶמְצֵחַ	אֶמְצִיחַ	אֶתְמַצֵּחַ
Plur. 3 m.	יִמְצְחוּ	יִנְמֹצְחוּ	יִמְצְחוּ	יִמְצִיחוּ	יִתְמַצְּחוּ
3 f.	תִּמְצְחֶנָּה	תִּנְמֹצְחֶנָּה	תִּמְצְחֶנָּה	תִּמְצִיחֶנָּה	תִּתְמַצְּחֶנָּה
2 m.	תִּמְצַחְנוּ	תִּנְמֹצַחְנוּ	תִּמְצַחְנוּ	תִּמְצִיחְנוּ	תִּתְמַצַּחְנוּ
2 f.	תִּמְצַחְנָה	תִּנְמֹצַחְנָה	תִּמְצַחְנָה	תִּמְצִיחְנָה	תִּתְמַצַּחְנָה
1 c.	נִמְצֵחַ	נִנְמֹצֵחַ	נִמְצֵחַ	נִמְצִיחַ	נִתְמַצֵּחַ
IMPER. 2 m.	מֵצֵחַ	הִמְצֵחַ	מֵצֵחַ	הִמְצֵחַ	הִתְמַצֵּחַ
2 f.	מֵצְחִי	הִמְצְחִי	מֵצְחִי	הִמְצְחִי	הִתְמַצְּחִי
Plur. 2 m.	מֵצְחוּ	הִמְצְחוּ	מֵצְחוּ	הִמְצְחוּ	הִתְמַצְּחוּ
2 f.	מֵצְחֶיךָ	הִמְצְחֶיךָ	מֵצְחֶיךָ	הִמְצְחֶיךָ	הִתְמַצְּחֶיךָ
PART. Act.	מֵצֵחַ		מֵצֵחַ	מֵצִיחַ	מֵתְמַצֵּחַ
Pass.	מֵצִינָה	נִמְצֵחַ			

## REMARKS ON LAMEDH ALEPH VERBS.

§ 164. 1. Verbs having Tsere as their second vowel, § 82. 1. *a*, retain it in the first and second persons of the Kal preterite, רָאָה, טָמֵא, שָׁלַח.

2. Quiescent א is occasionally omitted from the body of the word, e. g. Kal pret. רָצַח Job 1:21 for רָצַחְתִּי, מָצַח Num. 11:11, צָמַח Judg. 4:19, מָלַח Job 32:18, בָּנָה 1 Sam. 25:8 for בָּנָהוּ fut. הַשְׁלִיכָה and הַשְׁלִיכֶנָּה; יָצַח Deut. 28:57 part. fem. sing. for יָצַחְתְּ, מָשַׁח Job 41:17 for מָשַׁחְתִּי const. inf. with prep. and suf. from מָשַׁח. Niph. pret. נִחְבְּחָם Josh. 2:16. נָשַׁח Lev. 11:43. Otiant א, § 16. 1, may in like manner be dropped from the end of the word after quiescent Vav or Yodh, e. g. חָטָו Gen. 20:6 for חָטְוּ, וָדָבָר 1 Kin. 12:12 for וָדָבְרוּ, הַחֲטִי 2 Kin. 13:6, הַחֲטִי Jer. 32:35, רָנִי Ps. 141:5, רָשִׁי Ps. 55:16, אָבִי 1 Kin. 21:29, מִי Mic. 1:15, מָבִי 2 Sam. 5:2, and in three other passages; הָבִי Ruth 3:15 is Hiph. imper. fem. for הִבְרִי, § 62. 2.

3. The vowel following א is in a few instances given to a preceding vowelless consonant, and the א becomes otiant or quiescent, § 57. 2 (3), נָשָׂא Ps. 139:20 for נָשָׂא, רָנְטָאוּ Jer. 10:5 for רָנְטָאוּ, רָאָה imp. for רָאָה, יָצָא Eccles. 10:5 Kal part. fem. for יָצָאָה, חָטָאִים 1 Sam. 14:33 for חָטָאִים, בִּרְפָּאִים Neh. 6:8 Kal part. with suf. for בִּרְפָּאִים, נִרְפָּאִים Ezek. 47:8 for נִרְפָּאִים; and, on the contrary, quiescent א attracts to itself the vowel of the preceding consonant in קָרָאָה Ex. 2:20 Kal imp. for קָרָאָה and צָאָה Cant. 3:11 for צָאָה from צָאָה.

4. Final א resumes its consonantal character upon the addition of suffixes נָשָׂא, receiving (־) before ה, כ, and ב, in consequence of which a previous Tsere or Sh'va is converted into Pattahh, § 60. 1, שָׁנָאָה, שָׁנָאָה, בָּרָאָה, בָּרָאָה, בָּרָאָה Pi. inf., טָמְאָכֶם, מָצָאָכֶם Kal inf. for מָצָאָכֶם, § 61. 1. c.

5. Kamets in the ultimate is mostly retained before suffixes and paragogic ה, רָפָאָה, רָפָאָה Ps. 41:5, וָאֶקְרָאָה 1 Sam. 28:15, but נִסְבָּאָה Isa. 56:12. Tsere is rejected אָצָאָה Neh. 2:13, 2 Chron. 1:10, or retained only in pause; צָאָה Judg. 9:29.

§ 165. 1. He is, in a few instances, substituted for א, רָפָה Ps. 60:4 for רָפָה, הָרָפָה Jer. 19:11 for הָרָפָה, נָטָה Ps. 4:7 for נָטָה, § 3. 1. *a*, נָחַפָה Jer. 49:10 for נָחַפָה, הָחַפָה 1 Kin. 22:25, 2 Kin. 7:12 for הָחַפָה, הָחַפָה Job 8:21 for רָמַפָה.

2. Sometimes א remains, but the vowels are those of לֶה forms, כָּלָאָה Ps. 119:101 for כָּלָאָה, חָטָא Eccl. 8:12, 9:18, Isa. 65:20 for חָטָא, 1 Sam. 22:2, Isa. 24:2, מוֹצָא Eccl. 7:26, נָשָׂא 1 Kin. 9:11, Am. 4:2 Pi. pret. for נָשָׂא, הָכָא Ps. 143:3 for הָכָא, מָלָא Jer. 51:34 for מָלָא, 2 Kin. 2:21 for רָפָאָה, רָפָאָה Jer. 51:9 for רָפָאָה, רָפָאָה Job 39:24 for רָפָאָה, הָפָלָא Deut. 28:59 Hiph. pret. for הָפָלָא, מוֹצָא Ps. 135:7 Hiph. part. const. for מוֹצָא from מוֹצָא; to which may be added הַשְׁאִינָה Ezek. 23:49. הַמְצָאִינָה Jer. 50:20, with י inserted as in לֶה verbs.

3. Sometimes the ל"ה form is adopted both in consonants and vowels, מְלֹחַ Ezek. 28:16 for מְלָחַ 1 Sam. 6:10, נָשׁוּ Ezek. 39:26, בְּלָחָנִי 1 Sam. 25:33 for בְּלָחָנִי צָמָה Ruth 2:9 for צָמָה רָבְלָה Gen. 23:6 for רָבְלָה תְּרַפְּיָנָה Job 5:18 for תְּרַפְּיָנָה comp. Jer. 8:11, 51:9, 2 Kin. 2:22, נָשׁוּ Ps. 32:1 for נָשׁוּ נָבִירָה Jer. 26:9 for נָבִירָה 1 Sam. 10:6, צָבְיָה 1 Sam. 10:13, הִמְצִיחָה 2 Sam. 3:8, צָבְיָה Isa. 29:7 for צָבְיָה מְקַנֵּה Ezek. 8:3 is by some interpreters thought to be for מְקַנֵּה *provoking* (Israel to *jealousy*, and by others explained in the sense of the ל"ה verb *selling* (Israel to their foes).

§166. 1. The 3 fem. preterite has the old ending הָ, §86. *b*, in הָטָה Ex. 5:16 for הָטָהּ קָרָה Deut. 31:29, Isa. 7:14, Jer. 44:23, הָבָה Gen. 33:11 Hoph. from בָּוֹא נָפְלָהּ Ps. 118:23 (נָפְלָהּ Deut. 30:11 is the feminine participle), to which the customary ending הָ is further added in נָפְלָהּ 2 Sam. 1:26, הִתְבָּרָה Josh. 6:17 for הִתְבָּרָהּ.

2. A feminine termination הָ, הַ, or as in לָהּ verbs וָה, is occasionally added to the construct infinitive, e. g. Kal, קָרָאתָ, שָׁנָאתָ, יָרָאתָ, קָמָאתָ from קָרָא *to meet*, distinguished from קָרָא and קָרָאתָ Judg. 8:1 from קָרָא *to call*, מִלָּאתָ and מִלָּאתָ never מִלָּא, שָׁנָאתָ Prov. 8:13, with suf. חֲסָאתָ Ezek. 33:12. Niphal, הִקְבָּאתָ Zech. 13:4. Piel, מִלָּאתָ and מִלָּא, מִלָּאתָ 2 Sam. 21:2; מִשָּׁאתָ Ezek. 17:9 is a Kal inf. const., formed as in Chaldee by prefixing מ.

3. There are two examples of the Niphal infinitive absolute, נִקְרָא 2 Sam. 1:6 and הִמָּצֵא Ex. 22:3: the analogy of the former has been retained in the paradigm for the sake of distinction from the construct. Piel infinitive absolute: קָנֵה, רָפֵא, בִּרָא. Hiphil inf. abs.: הִפְסֵא, הִשָּׂא.

4. The Hiphil future with Vav conversive commonly has Tsere in the ultimate, though Hhirik also occurs וַיִּחְסֹא, וַיָּבֵא, וַיִּמְכֶּרֶה and וַיִּזְעַק, once וַיִּבְרֵא Ezek. 40 : 3, and once וַיִּבְרֵא Neh. 8 : 2.

5. Kamets sometimes occurs in the ultimate of the Hithpael future, **יִתְנַסֵּא** Num. 23:24 but **יִתְנַסֵּא** Ezek. 29:15, so **יִתְנַסֵּא**, **יִתְנַסֵּא**, **יִתְנַסֵּא**; more rarely in the preterite, **יִתְנַסֵּא**.

§ 167. 1. The following are the only Pual forms which occur. Pret.: מְסַבֵּאִים, מְמַלְאִים, מְטַמְּאָה, מְדַבֵּרָא. Fut.: יֻדְבָּעַת. Part.: מְקַרְאִי, with suff. מְקַרְאִי.

2. The following are the only Hophal forms: Pret. הִפְּחָא, הִפְּחָה, הִפְּחָו. Fut.: יִפְּחָא, יִפְּחָה, יִפְּחָו. Part.: מִפְּחָא, מִפְּחָה, מִפְּחָו.

3. For the anomalous forms, תְּבוֹאֲתָה Deut. 33: 16, תְּבוֹאֲתָהּ Job 22: 21, תְּבֹאֲתָה 1 Sam. 25: 34 (K'thibh תבאתי), see § 88 (sing. 3 fem.)

LAMEDH HE (ה') VERBS.

§ 168. In these verbs the third radical, which is Yodh or Vav, does not appear at the end of the word except in the



Kal passive participle, e. g. קָלִי; in all other cases it is rejected or softened, the resulting vowel termination being usually expressed by the letter ה, § 11. 1. *a*.

In the various preterites ה stands for the vowel *a*, and is hence pointed הֶ.

In the futures and participles it stands for *ē*, and is pointed הֵ.

In the imperatives it stands for *ē*, and is pointed הֵ.

In the absolute infinitives it stands for *ō* or *ē*; in the Kal it is pointed הִ, in the Hiphil and Hophal הֵ, in the Niphal and Piel הִ or הֵ. There are no examples in Pual and Hithpael.

The construct infinitives have the feminine ending הָ.

*a*. In this class of verbs the Yodh forms have almost entirely superseded those with Vav. The latter are confined to the construct infinitive where וֹה, occurring in all the species, is best explained by assuming ו to be radical (comp. הָאֵה Ezek. 28: 17 as an alternate of הָאֵה) and to a few other sporadic cases, viz.: a single Kal preterite, שָׁלַחְתִּי Job 3: 25, the reduplicated forms of three verbs, נָאָה, מָטַחְתִּי, הִשְׁתַּחֲוִיתִי, and the peculiar form, אָרַחְתִּי Isa. 16: 9.

*b*. In the Kal preterite, Yodh is rejected after the heterogeneous vowel Pattahh, § 57. 2. (5), which is then prolonged to Kamets in the simple syllable, הָיָה for הָיִי. As Pattahh is likewise the regular vowel of the ultimate in the preterites of Niphal and Hophal, and occasionally appears in Piel, § 92. *c*, and Hithpael, § 96. *b*, the final Kamets of these species may be similarly explained. The ending, thus made uniform in the other species, passed over likewise into the Hiphil preterite, which it did the more readily since *a* belongs at least to some of its persons in the perfect verb. Yodh is in like manner rejected after the heterogeneous Hholem of certain infinitives, while it leaves the homogeneous Tsere of others unmodified.

*c*. The futures, imperatives, and participles of certain of the species have *e* as the normal vowel of their ultimate; in this Yodh can quiesce, leaving it unchanged. Those of the other species (except the Hiphil, which is once more attracted into conformity with the rest) have or may have *a* in the ultimate; this, combined with the *i* latent in ו, will again form *e*. In the future this becomes *ē* (ֵ) in distinction from the ending *ē* (ֶ) of the more energetic imperative; and the absolute is distinguished from the construct state of the participle in the same way.

§ 169. 1. Before personal endings beginning with ו vowel the last radical is occasionally retained as ו, particu-

larly in prolonged or pausal forms,  $\text{הִסִּירָה}$ ,  $\text{הִסִּיר}$ ,  $\text{וַיִּהְיֶה}$ ; it is, however, commonly rejected and its vowel given to the antecedent consonant,  $\text{גָּלַי}$  for  $\text{גָּלִי}$ ,  $\text{תִּגְלִי}$  for  $\text{תִּגְלִי}$ ; in like manner the preterite 3 fem., which in these verbs retains the primary characteristic  $\text{ה}$ , § 86.  $\text{ל}$ ,  $\text{גָּלְתָּ}$  for  $\text{גָּלִיתָ}$ , to which is further appended the softened ending  $\text{ה}$ , thus  $\text{גָּלַתְּהָ}$ , in pause  $\text{גָּלַתְּהָ}$ .

a. The  $\text{ה}$  of the 3 fem. pret. is frequently explained as a second feminine ending added after the first had lost its significance in the popular consciousness. It might, perhaps with equal propriety, be regarded as paragogically appended, § 61. 6, comp. such nouns as  $\text{יְצִלְתָּהּ}$ ,  $\text{יְשׁוּעָתָהּ}$ ,  $\text{אֲמִתָּהּ}$ , in order to produce a softer termination and one more conformed to that which obtains in the generality of verbs. Nordheimer's explanation of the  $\text{ה}$  as hardened from  $\text{ה}$ ,  $\text{גָּלַתְּהָ}$  for  $\text{גָּלִיתָהּ}$ , labours under the double difficulty that there is neither proof nor probability for the assumption that the consonant  $\text{ה}$  could be exchanged for  $\text{ה}$ , and that  $\text{ה}$  in the preterite of these verbs is not a radical nor even a consonant, but simply the representative of the vowel *a*.

2. Before personal endings beginning with a consonant the third radical  $\text{י}$  remains but is softened to a vowel, so that in the Kal preterite it quiesces in Hhirik, in the Pual and Hophal preterites in Tsere, in the Niphal, Piel, Hiphil, and Hithpael preterites in either Hhirik or Tsere, and in the futures and imperatives of all the species in Seghol,  $\text{גָּלִי}$ ,  $\text{תִּגְלִי}$ ,  $\text{תִּגְלִי}$ .

3. Forms not augmented by personal endings lose their final vowel before suffixes, e. g.  $\text{גָּלִי}$  from  $\text{גָּלִי}$ ,  $\text{יִגְלֶה}$  from  $\text{יִגְלֶה}$ ,  $\text{יִגְלֶה}$  from  $\text{יִגְלֶה}$ . The preterite 3 fem. takes its simple form, e. g.  $\text{גָּלַתְּהָ}$  or  $\text{גָּלַתְּהָ}$ , and in pause  $\text{גָּלַתְּהָ}$ .

§ 170. The Lamedh He verbs will be represented by  $\text{גָּלַח}$  to *uncover, reveal*, which is used in all the species.

# PARADIGM OF LAMEDH

	KAL.	NIPHAL.	PIEL.
PRET. 3 m.	פָּלַח	נִפְלַח	פָּלַח
3 f.	פָּלְחָה	נִפְלְחָה	פָּלְחָה
2 m.	פָּלַיְתָ	נִפְלַיְתָ	פָּלַיְתָ
2 f.	פָּלַיְתָ	נִפְלַיְתָ	פָּלַיְתָ
1 c.	פָּלַיְתָ	נִפְלַיְתָ	פָּלַיְתָ
Plur. 3 c.	פָּלְחוּ	נִפְלְחוּ	פָּלְחוּ
2 m.	פָּלַיְתֶם	נִפְלַיְתֶם	פָּלַיְתֶם
2 f.	פָּלַיְתֶן	נִפְלַיְתֶן	פָּלַיְתֶן
1 c.	פָּלַיְמוּ	נִפְלַיְמוּ	פָּלַיְמוּ
INFIN. Absol.	פָּלַח	נִפְלַח	פָּלַח
Constr.	פָּלֹחַ	הִפְלֹחַ	פָּלֹחַ
FUT. 3 m.	יִפְלֹחַ	יִפְלֹחַ	יִפְלֹחַ
3 f.	תִּפְלְחָה	תִּפְלְחָה	תִּפְלְחָה
2 m.	תִּפְלֹחַ	תִּפְלֹחַ	תִּפְלֹחַ
2 f.	תִּפְלִי	תִּפְלִי	תִּפְלִי
1 c.	אִפְלֹחַ	אִפְלֹחַ	אִפְלֹחַ
Plur. 3 m.	יִפְלְחוּ	יִפְלְחוּ	יִפְלְחוּ
3 f.	תִּפְלִינָה	תִּפְלִינָה	תִּפְלִינָה
2 m.	תִּפְלְוּ	תִּפְלְוּ	תִּפְלְוּ
2 f.	תִּפְלִינָה	תִּפְלִינָה	תִּפְלִינָה
1 c.	נִפְלֹחַ	נִפְלֹחַ	נִפְלֹחַ
IMPER. 2 m.	פָּלַח	הִפְלִיחַ	פָּלַח
2 f.	פָּלִי	הִפְלִי	פָּלִי
Plur. 2 m.	פָּלְחוּ	הִפְלְחוּ	פָּלְחוּ
2 f.	פָּלִינָה	הִפְלִינָה	פָּלִינָה
PART. Act.	פָּלֹחַ		מִפְלֹחַ
Pass.	פָּלֹי	נִפְלֹחַ	

## THE VERBS.

PUAL.	HIPHIL.	HOPHAL.	HITHPAEL.
הִגְלָה	הִגְלָה	הִגְלָה	הִתְגַּלָּה
הִגְלִיתָהּ	הִגְלִיתָהּ	הִגְלִיתָהּ	הִתְגַּלִּיתָהּ
הִגְלִיתִי	הִגְלִיתִי	הִגְלִיתִי	הִתְגַּלִּיתִי
הִגְלִיתָ	הִגְלִיתָ	הִגְלִיתָ	הִתְגַּלִּיתָ
הִגְלִיתִי	הִגְלִיתִי	הִגְלִיתִי	הִתְגַּלִּיתִי
הִגְלוּ	הִגְלוּ	הִגְלוּ	הִתְגַּלּוּ
הִגְלִיתָם	הִגְלִיתָם	הִגְלִיתָם	הִתְגַּלִּיתָם
הִגְלִיתָן	הִגְלִיתָן	הִגְלִיתָן	הִתְגַּלִּיתָן
הִגְלִינוּ	הִגְלִינוּ	הִגְלִינוּ	הִתְגַּלִּינוּ
(הִגְלָה)	הִגְלָה	הִגְלָה	(הִתְגַּלָּה)
הִגְלוּת	הִגְלוּת	(הִגְלוּת)	הִתְגַּלוּת
הִגְלָה	הִגְלָה	הִגְלָה	הִתְגַּלָּה
הִגְלִיתָהּ	הִגְלִיתָהּ	הִגְלִיתָהּ	הִתְגַּלִּיתָהּ
הִגְלִיתִי	הִגְלִיתִי	הִגְלִיתִי	הִתְגַּלִּיתִי
הִגְלִיתָ	הִגְלִיתָ	הִגְלִיתָ	הִתְגַּלִּיתָ
הִגְלִיתִי	הִגְלִיתִי	הִגְלִיתִי	הִתְגַּלִּיתִי
הִגְלוּ	הִגְלוּ	הִגְלוּ	הִתְגַּלּוּ
הִגְלִיתָם	הִגְלִיתָם	הִגְלִיתָם	הִתְגַּלִּיתָם
הִגְלִיתָן	הִגְלִיתָן	הִגְלִיתָן	הִתְגַּלִּיתָן
הִגְלִינוּ	הִגְלִינוּ	הִגְלִינוּ	הִתְגַּלִּינוּ
הִגְלָה	הִגְלָה	הִגְלָה	הִתְגַּלָּה
wanting	הִגְלִי	wanting	הִתְגַּלִּי
	הִגְלוּ		הִתְגַּלוּ
	הִגְלִינוּ		הִתְגַּלִּינוּ
	מִגְלָה		מִתְגַּלָּה
מִגְלָה	מִגְלָה	מִגְלָה	מִתְגַּלָּה



hand, there is one instance of an imperative ending in Seghol, viz., the Piel, רָבֵה Judg. 9:29. The radical **ר** remains and rests in Hhirik in נִחְזְלִי (3 fem.) Jer. 3:6, in the Hiphil, תִּמְחֵי (2 masc.) Jer. 18:23, and in the Kal imperative, חֲבֵי (2 masc.) Isa. 26:20. Yodh appears once as a consonant before a suffix, וַיֵּאֲחֶזְקִי Job 3:25, and once before ה paragogic, אֶחְמֶיהָ Ps. 77:4, which is very rare in these verbs, but perhaps displaces the final vowel in אֶשְׁעָה Ps. 119:117, and the Hithpael, נִשְׁחַצֶה Isa. 41:23. In a few instances **י** is restored as a quiescent before suffixes, יִחְיֶינוּ Hos. 6:2, יִחְיֶיךָ 1 Kin. 20:35, יִכְסִימוּ Ps. 140:10 K'ri, אֶפְאִיְהֶם Deut. 32:26. Examples of the feminine plural: וַתִּחְלֶינָה, וַתִּחְלְלֶינָה, וַתִּחְלְלֶינָה, וַתִּחְלְלֶינָה, וַתִּחְלְלֶינָה.

4. The future of a few verbs when apocopated or preceded by Vav conversive simply drops its last vowel, either retaining Hhirik under the personal prefix or lengthening it to Tsere, וַיִּשָּׁב, וַיִּשָּׁבָה, וַיִּשָּׁבָה, וַיִּשָּׁבָה, וַיִּשָּׁבָה; so in the Pe Nun forms, וַיִּזְוּ and וַיִּזְוּ, וַיִּזְוּ, and Pe Yodh וַיִּזְוּ, with Pattahh-furtive under the first radical of the Pe guttural, וַיִּזְוּ, § 17. , or the vowel of the personal prefix changed to Pattahh, § 60. 1, וַיִּזְוּ, but וַיִּזְוּ. Most commonly Seghol is inserted between the concurring consonants, וַיִּזְוּ, וַיִּזְוּ, וַיִּזְוּ, וַיִּזְוּ, וַיִּזְוּ, וַיִּזְוּ, וַיִּזְוּ, וַיִּזְוּ, וַיִּזְוּ, וַיִּזְוּ, or Pattahh if one of the consonants is a guttural, § 61. 2; thus, in Ayin guttural verbs, וַיִּזְוּ, וַיִּזְוּ, וַיִּזְוּ, in Pe guttural וַיִּזְוּ from וַיִּזְוּ, § 60. 1. a. (3), וַיִּזְוּ from וַיִּזְוּ, or with the additional change of the vowel of the prefix to Pattahh, וַיִּזְוּ, וַיִּזְוּ from וַיִּזְוּ, וַיִּזְוּ from וַיִּזְוּ, וַיִּזְוּ Isa. 59:17 (in 1 Sam. 15:19. 14:32 K'ri, this same form is from וַיִּזְוּ or וַיִּזְוּ, § 157. 3). The rejection of the final vowel takes place frequently even in the first person singular, which in other verbs is commonly exempt from shortening. § 99. 3. a, וַיִּזְוּ, וַיִּזְוּ, וַיִּזְוּ, וַיִּזְוּ, וַיִּזְוּ, וַיִּזְוּ, וַיִּזְוּ, וַיִּזְוּ, וַיִּזְוּ, וַיִּזְוּ. In a few instances the final vowel is retained in other persons after Vav conversive, e. g. וַיִּזְוּ 1 Kin. 16:25, וַיִּזְוּ 2 Kin. 1:10, וַיִּזְוּ Josh. 19:50, וַיִּזְוּ 1 Sam. 1:9, וַיִּזְוּ 1 Kin. 16:17, וַיִּזְוּ 1 Sam. 17:42, וַיִּזְוּ 2 Kin. 6:23, וַיִּזְוּ Deut. 32:18 is fut. apoc. of וַיִּזְוּ as וַיִּזְוּ or וַיִּזְוּ of וַיִּזְוּ.

5. The passive participle drops the final **י** in וַיִּזְוּ Job 15:22 for וַיִּזְוּ, וַיִּזְוּ Job 41:25 for וַיִּזְוּ, and fem. plur. נְשִׁוּוֹ Isa. 3:16 K'thibh (K'ri נְשִׁוּוֹ), נְשִׁוּוֹ 1 Sam. 25:18 K'thibh.

§ 173. 1. In the Niphal preterite Yodh may quiesce in either Tsere or Hhirik, though the former is more frequent, נִחְיֶיךָ and נִחְיֶיךָ, נִחְיֶיךָ and נִחְיֶיךָ.

2. Examples of the infinitive absolute: הִנְחֵה, הִנְחֵה, הִנְחֵה. Construct: הִנְחֵהוּ, הִנְחֵהוּ, הִנְחֵהוּ; with suffixes, הִנְחֵהוּ, הִנְחֵהוּ, הִנְחֵהוּ, once as though it were a plural noun, הִנְחֵהוּ Ezek. 6:8, so the Kal infin., הִנְחֵה Ezek. 16:31, once with a preposition, הִנְחֵהוּ Ex. 10:3.

3. Future apocopated and with Vav conversive: וַיִּזְוּ, וַיִּזְוּ, וַיִּזְוּ, and in one verb with Pattahh before ה, וַיִּזְוּ Gen. 7:23, Ps. 109:13, though some editions omit the Daghesh-forte in the former passage, thus making it a Kal future.



§ 174. 1. Piel: Two verbs, *נָאָה* to be becoming and *טָהָה* to draw (the bow), having a guttural for their second radical, double the third instead, which in the reduplication appears as Vav, though the general law is adhered to requiring its rejection from the end of the word and the substitution of the vowel letter ה. The only forms which occur are, of the former, the preterite *נָאָה* Ps. 93:5, *נָאָה* Cant. 1:10, Isa. 52:7, and of the latter the participle plur. constr. *מְטַהֲרִי* Gen. 21:16. There are three examples of Hholem inserted after the first radical, § 92. b, *שׁוֹטְתִי* Isa. 10:13 from *שָׁטָה*, the ש being an orthographic equivalent for ס, § 3. 1. a, and in the infinitive, *הִגֵּד*, *הִרְדֵּד* Isa. 59:13.

2. In the first person singular of the Piel preterite י sometimes quiesces in Tsere; in all the other persons, however, and even in the first singular, when a suffix is added, it invariably quiesces in Hhirik, *גָּלִיתִי* and *גָּלִיתָ*, once *קָלִיתִי*, *קָלִיתָ*, *בָּלִיתִי* and *בָּלִיתָ*, *בָּלִיתִיךָ*, *בָּלִיתָךָ*.

3. Infinitive absolute: *קָוָה* and *קָוָה*, *כָּפָה*, *נָקָה*, *עָנָה*, *הִרְדֵּד*, *הִגֵּד*. The construct always ends in וֹת with the exception of *בָּלָה* also *בָּלֹת*, and *חָבֵי* Hos. 6:9.

4. Future: in *אֶרְוֶהָ* Isa. 16:9 from *רָוָה*, the second radical is doubled as ר, § 153. 1, and the third appears as ו, § 56. 3. a; *אֶכְלֶהָ* Ex. 33:3 is for *אֶכְלֶהָ*, § 63. 1. b. With Vav conversive: *וְרָצִי*, *וְרָבֵס*, *וְרָבֵל*, *וְרָגֵל*, *וְרָצִי*, *וְרָצִי*, so in the first person singular, *וְאָכַל*, *וְאָצִי*; once Pattahh is lengthened to Kamets, *וְרָחֵי* 1 Sam. 21:14; so in pause, *וְרָגֵל* Prov. 25:9.

5. The imperative has Seghol in a single instance, *רַבֵּה* Judg. 9:29 and sometimes drops its final vowel *גַּל*, *חַל*, *מֶן*, *נֵס*, *צֹר*, *צַנֵּה*.

6. Pual infinitive construct with suffix: *עָוֹלוֹ* Ps. 132:1.

§ 175. 1. Hiphil preterite: The prefixed ה has occasionally Seghol, *הִגְלָה* and *הִגְלָה*, *הִפְלָה*, *הִפְלָה*, *הִרְאָה*, *הִרְאָה*, *הִרְאָה*. Yodh may quiesce in Hhirik or Tsere, *הִגְלִיתִי*, *הִגְלִיתָ*, *הִפְלִיתִי*, *הִפְלִיתָ*. Yodh once remains as a quiescent in the 3 masc. sing., *הִחְלִי* Isa. 53:10, and once in the 3 masc. plur., *הִמְסִי* Josh. 14:8 for *הִמְסִי*, § 62. 2.

2. The infinitive absolute has Kamets in *הִרְבֵּה* by way of distinction from *הִרְבָּה* and *הִרְבָּה* Jer. 42:2, which are always used adverbially. Construct: The prefixed ה has Hhirik in one instance, *הִקְצֹוֹת* Lev. 14:43; *לְחַשׁוֹת* 2 Kin. 19:25 K'thibh is for *לְחַשׁוֹת*.

3. The future, when apocopated or preceded by Vav conversive, sometimes simply rejects its final vowel, *וְרָא*, *וְרָא*, *וְרָא* from *וְרָא*, *וְרָא*, *וְרָא* from *וְרָא*, *וְרָא* from *וְרָא*; commonly, however, Seghol is inserted between the concurring consonants, *וְרָאֵל* from *וְרָאֵל*, § 111. 2. a, *וְרָאֵל*, *וְרָאֵל*, *וְרָאֵל*, *וְרָאֵל*, or Pattahh if one of the consonants is a guttural, *וְרָאֵל*, *וְרָאֵל*, *וְרָאֵל*. Occasionally the final vowel remains, *וְרָאֵל* 1 Kin. 16:17. 18:42, *וְרָאֵל* Ezek. 23:19, once the radical י appears quiescing in Hhirik, *וְרָאֵל* (2 masc. apoc. for *וְרָאֵל*) Jer. 18:23. The retention or rejection of the vowel is optional in the first person singular, *וְרָאֵל*, *וְרָאֵל* and *וְרָאֵל* from *וְרָאֵל*, *וְרָאֵל* from *וְרָאֵל*.

4. The imperative is sometimes abbreviated, *הִרְבֵּה* and *הִרְבֵּה* and *הִרְבֵּה* for *הִרְבֵּה*, *הִרְבֵּה* and *הִרְבֵּה* for *הִרְבֵּה*, *הִרְבֵּה* and *הִרְבֵּה*; *הִרְבֵּה* (accent on the ultimate) Ps. 39:14 is for *הִרְבֵּה*, the same word Isa. 6:9 is from *הִרְבֵּה*, § 140. 5.

5. Hophal infinitive absolute: *הִפְּנֶה* Lev. 19:20.

§ 176. 1. Hithpael: One verb *שָׁחָה* reduplicates its third radical, which appears as *ו*, *הִשְׁתַּחֲוֶה* to worship, fut. *יִשְׁתַּחֲוֶה*, with Vav conv. *וַיִּשְׁתַּחֲוֶה* for *וַיִּשְׁתַּחֲוֶה*, § 61. 2, plur. *וַיִּשְׁתַּחֲוֶהוּ*, infin. *הִשְׁתַּחֲוֶה*, and once with suff. *הִשְׁתַּחֲוֶהוּ* 2 Kin. 5:18, the accent being thrown back by a following monosyllable. For the inflected participle, *מִשְׁתַּחֲוֶהֱם* Ezek. 8:16, see § 90, page 120.

2. In the preterite *י* mostly quiesces in Tsere in the first person singular, and in Hhirik in the other persons, *הִשְׁתַּחֲוִיתִי*, *הִשְׁתַּחֲוִיתָ*, *הִשְׁתַּחֲוִיתָ*, *הִשְׁתַּחֲוִיתָ*, *הִשְׁתַּחֲוִיתָ*, *הִשְׁתַּחֲוִיתָ*.

3. The future apocopated and with Vav conversive: *וַיִּתְּנֶם*, *וַיִּתְּנֶם*, *וַיִּתְּנֶם*, or with Kamets in the accented syllable, *וַיִּתְּנֶם*, *וַיִּתְּנֶם*, so always in pause, *וַיִּתְּנֶם*; *וַיִּתְּנֶם* Gen. 24:65.

4. The shortened imperative: *הִתְחַל*, *הִתְחַל*.

§ 177. 1. *הָיָה* to be, fut. *יִהְיֶה*, Hhirik being retained before the guttural under the influence of the following Yodh, whence the Sh'va, though vocal, remains simple; so in the inf. const. with prep. *בְּהֵיוֹת*, *לְהֵיוֹת*, *מִהֵיוֹת*, though without a prefix it is *הֵיוֹת*, once *הָיָה* Ezek. 21:15. The apocopated future *יְהִי* (in pause *יְהִי*) and with Vav conversive *וַיִּהְיֶה*, is for *יְהִי*, the vowel of the prefix returning to the Sh'va from which it arose, § 85. 2. a (1). page 116. when the quiescence of the middle radical gives a vowel to the first. The same thing occurs in the peculiar form of the future *יְהִי* Eccl. 11:3, where the second radical appears as *י*, which it sometimes does in the imperative, *הִיָּה* and *הִיָּה* Gen. 27:29 or *הִיָּה* Job 37:6, and in the participle *הֹיָה* Neh. 6:6, Eccl. 2:22, fem. *הֹיָה* Ex 9:3.

2. *חָיָה* to live. The root *חָי* is usually inflected as a Lamedh He verb pret. *חָיָה*, fut. *יִחְיֶה*, apoc. *יְחִי*, with Vav conversive *וַיִּחְיֶה*, though in the preterite 3 masc. it occasionally takes an Ayin doubled form. *חִי*, e. g. Gen. 3:22, 5:5, and once in the 3 fem. an Ayin Yodh form: *חִיָּה* Ex. 1:16, or it may be explained as an Ayin doubled form with Daghesh-forte omitted, § 25.

3. In a few instances *א* is substituted for the third radical in Lamedh He verbs, *רָצָחְתִּי* Ezek. 43:27, *אָחָה* Isa. 21:12. *נָשָׂא* Jer. 23:39, *רָוָה* 2 Chron. 26:15, *חָבֵא* Prov. 1:10 from *אָבָה* Deut. 33:21 from *אָתָה*, *רָשָׁע* 2 Chron. 16:12, *רָשָׁע* Lam. 4:1, *שָׁנָא* 2 Kin. 25:29, *רָשָׁנָא* Eccl. 8:1, *תָּלָא* 2 Sam. 21:12 K'ri for *תָּלָא* Hos. 11:7, Deut. 28:66 for *תָּלָא*, § 56. 4, *חֲמוּרָאִים*, *יָרָא* 2 Sam. 11:24 from *אָתָה* Jer. 3:22 for *תָּבֵלָה* 1 Kin. 17:14 for *תָּבֵלָה*, *תָּבֵלָה* Dan. 10:14 for *תָּבֵלָה*; and the full Lamedh Aleph form is adopted in *תָּבֵלָה* Hos. 13:15 for *תָּבֵלָה*.

## DOUBLY IMPERFECT VERBS.

§ 178. Verbs which have two weak letters in the root, or which are so constituted as to belong to two different classes of imperfect verbs, commonly exhibit the peculiarities of both, unless they interfere with or limit one another. Thus, a verb which is both פָּא and לָה will follow the analogy of both paradigms, the former in its initial and the latter in its second syllable. But in verbs which are both עָר and לָה the ר is invariably treated as a perfect consonant, and the לָה peculiarities alone preserved. All such cases have been remarked upon individually under the several classes of verbs to which they respectively belong.

## DEFECTIVE VERBS.

§ 179. 1. It has been seen in repeated instances in the foregoing pages that verbs belonging to one class of imperfect verbs may occasionally adopt forms from another and closely related class. Thus a לָא verb may appear with a לָה form, or an עָר verb with an עָע form or *vice versâ*. The occurrence of an individual example, or of a few examples of such divergent forms, may be explained in the manner just suggested without the assumption of an additional verb as their source. Sometimes, however, the number of divergent forms is so considerable, or the divergence itself so wide, that it is simpler to assume two co-existent roots of the same signification, and differing only in the weak letter which they contain, than to refer all to a single root.

a. Thus, קָלָא means *to shut up* or *restrain*, and קָלָה *to be finished*: yet a few קָלָה forms occur in the sense not of the latter but of the former verb. They are accordingly held to be from קָלָא, but assimilated in inflection to the קָלָה paradigm. On the other hand, קָרָא means *to call*, and קָרָה *to meet*; but so many קָרָא forms are found with this latter signification that it seems necessary to assume a second root קָרָה having that

meaning. The verb *to run* is ordinarily רוץ; but רצוה Ezek. 1: 14 is too remote from an ר"ו form to be referred to that root; hence it is traced to another verb רצא of the same sense. No clear line of distinction can be drawn between the cases in which divergent forms are to be traced to a single root, and those in which the assumption of a second is admissible or necessary. This must be decided in detail, and the best authorities not infrequently differ in their judgment of particular examples.

2. Where two verbs exist which are thus radically connected and identical in signification, it not infrequently happens that they are defective or mutually supplementary, that is to say, that one of them is in usage restricted to certain parts or species, the remainder being supplied by the other.

a. The following are examples of defective verbs: טוב *to be good*, used in the Kal species only in the preterite, the corresponding future is from רטב Kal pret. *to fear*, the fut. and imper. from גור; רלס Kal pret. and inf. *to spit*, fut. from רלס; נפץ Kal pret. and inf. *to break or disperse*, fut. and imp. from פניץ; נקט Kal pret. *to be alienated*, fut. from נקט; שרה K. pret. *to be a prince*, fut. from שיר; רבב Kal pret. and inf. *to be many*, fut. from רבה which is used throughout the species; רחם Kal fut. *to be hot*, pret. and inf. from חמם, which is also used in the future; רצץ *to counsel*, borrows its Kal imper. from פוץ; רלץ Kal fut. *to awake*, pret. from the Hiphil of פוץ, which is also used in inf. imper. and fut.; נצב *to place*, the reflexive is expressed by התנצב from רצב; שרה *to drink*, the causative is השקה from שקה; רבש from הוביש is used as the causative of בוש *to be ashamed*, as well as הליש; הלך *to go*, derives many of its forms from הלך; רחב *to give*, is only used in the Kal imperative, it is supplemented by נתן of totally distinct radicals.

### QUADRILITERAL VERBS.

§ 180. Quadriliteral verbs are either primitives formed from quadriliteral roots, whose origin is explained, § 68. a, or denominatives, the formative letter of the noun or adjective being admitted into the stem along with the three original radicals. The former class adopt the vowels and inflections of the Piel and Pual species, while the latter follow the Hiphil.

a. The only examples of quadriliteral verbs are the following, viz.: Piel pret. פתש *he spread*, Job 26: 9, where the original Pattahh of the initial syllable of the Piel, § 82. 5. b (3), is preserved; fut. with suf. יפרסמה *he*

*shall waste it*, Ps. 80:14. Pual pret. רִטַּשׁ *it freshened*, Job 33:25, the Methegh and the Hhateph Pattahh being used to indicate that the Sh'va is vocal, and that the form is equivalent to רִטַּשׁ; part. מִחֲסָפִס *scaled off* or *resembling scales*, Ex. 16:14, מְכַרְבֵּל *clothed*, 1 Chron. 15:27. Hiphil pret. הִאֲזִלְיָהוּ *they stank*, Isa. 19:6 for הִאֲזִלְיָהוּ as נִעְמְדוּ for נִעְמְדוּ, derived from אָזַח *putrescent*, which is simpler than to make it with Gesenius a double or anomalous Hiphil from זָנַח, § 94. *a*, comp. Alexander in loc.; fut. אֶשְׁמְאִילָהּ *I will turn to the left*, Gen. 13:9; הִשְׁמְאִילָהּ Isa. 30:21, part. מִשְׁמְאִילִים 1 Chron. 12:2 from שְׂמָאל *the left hand*, elsewhere reduced to a trilateral by the rejection of א, לְהַשְׁמִיל 2 Sam. 14:19; הִשְׁמִילִי Ezek. 21:21. To these may be added the form, which occurs several times in the K'thibh מִחְצָרִים 1 Chron. 15:24, etc., and מִחְצָרִים 2 Chron. 5:12, for which the K'ri substitutes מִחְצָרִים or מִחְצָרִים. As it is a denominative from הִצְצָה *a trumpet*, it has been suspected that the form first mentioned should be pointed מִחְצָצָרִים; the other, if a genuine reading, is probably to be read מִחְצָרִים.

## NOUNS.

### THEIR FORMATION.

§ 181. Nouns, embracing adjectives and participles as well as substantives, may be primitive, i. e. formed directly from their ultimate roots, or derivative, i. e. formed from pre-existing words. Those which are derived from verbs are called verbals; those which are derived from nouns are called denominatives. The vast multiplicity of objects to which names were to be applied and the diversity of aspects under which they are capable of being contemplated, have led to a variety in the constitution of nouns greatly exceeding that of verbs, and also to considerable laxity in the significations attached to individual forms. But whatever complexity may beset the details of this subject, its main outlines are sufficiently plain. All nouns are, in respect to their formation, reducible to certain leading types or classes of forms, each having a primary and proper import of its own. The derivation of nouns, as of the verbal species, from their respective roots and themes calls into requisition all the expedients, whether of internal or external changes, known to the language, § 69. Hence arise four classes of nouns according as they are formed by internal changes, viz. :

1. The introduction of one or more vowels.
2. The reduplication of one or more of the letters of the root. Or by external changes, viz. :
3. The prefixing of vowels or consonants at the beginning of the root.
4. The affixing of vowels or consonants at the end.

*a.* The mass of nouns are to be regarded as primitives and not as derived from their cognate verbs. Many roots are represented by nouns alone, without any verbs from which they could have sprung, e. g. אָב *father*, אֶרֶץ *earth*. And where verbs of kindred meaning do exist, it is probable that they are not the source or theme of the nouns, but that both spring alike directly from their common root, as מָלַךְ *to reign*, and מֶלֶךְ *king* from the root מִלְך. Since, however, these roots or elemental themes are destitute of vowels, and consequently are incapable of being pronounced in their primitive or abstract state, it is customary and convenient in referring to them to name the verb which though a derivative form has the advantage of simplicity and regularity of structure, and is often the best representative of the radical signification. Accordingly, מֶלֶךְ *king* may be said to be derived from the root מָלַךְ *to reign*, that is, it is derived from the root מִלְך of which that verbal form is the conventional designation, § 68.

*b.* Infinitives, participles, nouns which follow the forms of the secondary or derived species, § 187. 2. *a*, and some others, are evidently verbals. Most nouns of the fourth class, as well as some others, are denominatives.

CLASS I.—*Nouns formed by the insertion of vowels.*

§ 182. The first class of nouns, or those which are formed by means of vowels given to the root, embraces three distinct forms, viz. :

1. Monosyllables, or those in which the trilateral root receives but one vowel.
2. Dissyllables, in which the second is the principal vowel and the first a pretonic Kamets or Tsere.
3. Dissyllables, in which the first is the principal vowel and the second a mutable Kamets or Tsere.

1. *Trilateral Monosyllables.*

§ 183. The formative vowel may be given either to the second radical קָטַל, קָטִיל, קָטֹל, קָטֻל, or to the first, קָטַל, קָטִיל,



קָטַל, קָטַל; in the latter case an unaccented Seghol is commonly interposed between the concurring consonants, § 61. 2, to which a preceding Pattahh is assimilated, § 63. 2. *a*, קָטַל, קָטַל. Forms thus augmented by the introduction of an auxiliary vowel are termed Segholates.

*a.* In this and the following sections קטל is used as a representative root in order more conveniently to indicate to the eye the formation of the different classes of nouns. No root could be selected which would afford examples in actual use of the entire series of derivative forms; קטל has but one derivative קָטַל *slaughter*, and this only occurs in Obad. ver. 9.

*b.* As *z*, *o*, and *u* rarely or never occur in mixed accented syllables, § 19, they are excluded from monosyllabic nouns. Every other vowel is, however, found with the second radical, thus *u*, מִצֵּט *a little* prop. *paucity*, דְּבַשׁ *honey*, מָן *man*; *a*, אֵל *strength*, כָּתַב *writing*, שְׁאָר *residue*; *e*, שֵׁכָם *shoulder*, סִכָּה *bush*; *i*, רָעַל *howling*, בָּאָב *grief*, זָאב *a wolf*; especially *i*, *o*, and *u*, which occur with greater frequency than any others. When the first radical receives the vowel, *i* and *u* are likewise excluded, inasmuch as they rarely or never stand before concurrent consonants, § 61. 4. Few of these nouns remain without the auxiliary Seghol גֵּרָא *a valley*, שְׁוֵא *vanity*, חַטָּא *sin*, יִרְהָ *spikenard*, קִשְׁטָ *truth*. Kamets is only found before Vav, § 63. 2. *a*, מִוֵּר, and in pause, § 65, אָבֶן, בָּרֶם.

*c.* When the second radical receives the vowel, there is a concurrence of consonants at the beginning of the word, which is sometimes relieved by prefixing א, § 53. 1. *a*, with a short vowel, mostly *e*, § 60. 1. *a* (5), but occasionally *u*, אֶצְבֵּץ *finger* for צִבְעָ *lattice*, אֶבֶט *belt*, אֶזְרִיעַ and זְרוּעַ *arm*, אֶתְמול and תְּמול *yesterday*.

§ 184. These nouns, standing at the first remove from the root, express as nearly as possible its simple idea either abstractly, e. g. אֵלִי *emptiness*, שְׂכֹל *bereavement*, עֲזָרָ *strength*, יָדָק *righteousness*, עֶזֶר *help*, גְּדָל *greatness*, or as it is realized in some person or object which may be regarded as its embodiment or representative, גִּבּוֹר *lord* from גָּבַר *to be mighty*, אִנּוּשׁ *man* from אָנַשׁ *to be sick*, גְּבֻלָּ *boundary*, נִסָּה *libation* prop. *pouring out*, עֲמֻקָּ *valley* prop. *depth*, חֲמִץ *vinegar* prop. *sourness*.

*a.* That the position of the formative vowel before or after the second radical does not materially affect the character of the form, appears from the following considerations: (1.) The sameness of signification already exhibited, and which may be verified in detail. (2.) The occasional appearance of the same word in both forms, e. g. גִּבּוֹר and גְּבֻרָ *man*, נִשְׁטָ

and נִטֵּה *plant*, בָּלֵא and בָּלִיא *prison*, בָּהֶן and בָּהוֹן *thumb*, לָנֶה and לְנוֹהָה *brightness*. (3.) The concurrence of both forms in the Kal construct infinitive קָטַל and קָטַלָּה, § 87, קָטַלְתִּי and קָטַלְתָּם. (4.) The fact that Segholates may arise alike from קָטַל and קָטַלְתָּ, § 61. 1. b. (5.) The cognate languages; monosyllables in Arabic, whose vowel precedes the second radical, answer to those whose vowel succeeds the same radical in Aramæan, and both to the Hebrew Segholates, e. g. עָבַד *servant*, Aram. עָבַד, Arab. عَبَدَ.

b. The presence of imperfect letters in the root may occasion the following modifications:

פֶּא roots. Aleph, as a first radical, sometimes receives a long vowel (.) instead of Sh'va (ְ), § 60. 3. c, אֱמוּנָה *fidelity* for אִמוּנָה, אֲזוּרָה *girdle* for אִזוּרָה.

גuttural and ל Guttural. If the third radical be a guttural, Pattahh is substituted for the auxiliary Seghol, § 61. 2, בָּטַח *confidence*, שָׁמַע *hearing*, גָּבַה *height*; if the second radical be a guttural, the preceding vowel if Hholem remains unchanged, otherwise it also commonly becomes Pattahh, נָצַר *young man*, נָעַר *youth*, פָּחַד *fear* but אָהַל *tent*, לָחַם *bread*.

א roots. A vowelless א or נ is in a few instances rejected from the beginning of a word, § 53. 2. a, רָבּוּל *produce* for רָבוּל, רִבּוּי *familiarity* for רָבוּי, נִשְׂיָא *elevation* for נִשְׂיָא, נִחָה *lamentation* for נִחָה, particularly in feminines and secondary derivatives; thus, חָמָה, עָדָה, נִשְׂתָּה drop an initial Yodh, and קָבַח, בִּינָה an initial Nun. Nun may also experience assimilation when it is a second radical, אָנָּה *anger* for אָנָּה, בּוֹס *cup* for בּוֹס.

א and נ roots. In Segholates א is preceded by Kamets אָ (according to Kimchi אָנָּה in Ezek. 28:18) *wickedness*, מִדְּתָה *midst*, unless the last radical is a guttural, רָחַב *space*; א is preceded by Pattahh and followed by Hhirik, לַיְלָה *night*, עֵינָה *eye*. These letters frequently give up their consonantal character and become quiescent, § 57. 2. Vav is rejected in a few words as בָּרַב *brand* for בָּרַב, אִי *island* for אִי, רָוַי *watering* for רָוַי, § 53. 3.

ל roots. In a very few instances the proper final radical is rejected, as it is in verbs, and the final vowel written ה, as סָנָה *bush*, בָּכָה *weeping*, חָשָׁה *thought*. When א appears as the radical, it prefers the form בָּכָה *weeping*, פָּרָה *fruit*, כֶּלִי *vessel*; א retains its consonantal character in סָחָה *winter*, שָׁחָה *quail*, or it may be changed to its cognate vowel u, which combines with the preceding ā to form ō, § 62. 1, דָּיָה (for d'yāu) *ink*, חָאָה *antelope*. In Segholates א quiesces in Shurek, § 57. 2. (4), שָׁחָה *swimming* for שָׁחָה, שָׁחָה *emptiness*; the lexicon of Gesenius contains the forms מָדָה *garment*, מָדָה *end*, שָׁחָה *security*, but these words only occur in the plural or with suffixes, and the absolute singular is quite as likely to have been מָדָה, מָדָה, שָׁחָה.

## 2. The main vowel in the ultimate.

§ 185. 1. The second form of this class is a dissyllable with one of the long vowels in the second which is its prin-

cial syllable, and in the first a pretonic Kamets, for which Tsere is occasionally substituted when the second vowel is Kamets, thus קטל or קטל, קטל, קטיל, קטיל, קטיל.

2. These are properly adjectives, and have for the most part an intransitive signification when the vowel of the ultimate is *ā*, *ē*, or *ō*, and a passive signification when it is *ī* or *ū*, קטן and קטן *small*, דשן *fat*, דושן *made of brass*, בחר, *chosen*. Those with *ā* and *ī* in the ultimate are, however, prevailing and the others occasionally used as substantives, and designate objects distinguished by the quality which they primarily denote, רק *herbs* prop. *green*, שר *strong drink* prop. *intoxicating*, נמר *leopard* prop. *spotted*, צלוי and צלוי *turban* prop. *wound around*, כבוד *glory, that which is glorious*.

a. The intransitive adjectives supply the place of Kal active participles to neuter verbs, § 90, and in ע"ו verbs they have superseded the regular formation, § 153. 1, קט for קט. Kal passive participles are verbals with *z*. This formation with *z* in the ultimate is adopted in several names of seasons, אביב *Abib, the time of ears of corn*, אסיה *ingathering* prop. *the being gathered*, בציר *vintage*, נמר *pruning-time*, חרש *ploughing-time*, קציר *harvest*. Comp. § 201. 1. b.

b. Adjectives with *ō* commonly express permanent qualities, those with *ē* variable ones. גדול *great*, גדל *growing great*; חזק *strong*, חזק *becoming strong*; קרוב *near*, קרב *approaching*; רחוק *remote*, רחק *receding*. Hence the former are used of those physical and moral conditions which are fixed and constant, such as figure, colour, character. etc., ארך *long*, עגל *round*, עמק *deep*, גבה *high*; אדם *red*, בדר *spotted*, נקד *speckled*, ירוק *green*, עקר *striped*, צהר *white*, שר *bay*, שח *black*; מתוק *sweet*, טהור *pure*, קדוש *holy*. And the latter are employed of shifting and evanescent states of body and of mind, צמא *thirsty*, רעב *hungry*, שבע *sated*, רע *weary*, אבל *grieving*, חפץ *desiring*, חר *fearing*, עז *exulting*.

c. The active signification asserted for the form קטיל in a few instances cannot be certainly established; רקוש or רקוש *fowler*, is intransitive in Hebrew conception as is shown by the construction of the corresponding verb, comp. Lat. *aucupari, aucupatus*. Other alleged cases are probably not nouns but absolute infinitives of Kal, בחרו Jer. 6: 27 may as well be rendered *I have set thee to try as for a trier* (of metals); חמוץ Isa. 1: 17 is not *oppressor* nor *oppressed* but *wrong-doing*, דו *ἀδικεῖν*, see Alexander in loc.; and even עשון Jer. 22: 3 may in like manner be *oppression* instead of *oppressor*.

d. ל"ה roots are restricted to forms with *i*, in which the radical י quiesces, טר *fresh*, ער *afflicted*, נר or נר *with otiant* א, § 16. 1, *pure*

or with *a* which combines with it to form *ē*, שָׂה, שְׂה, and שְׂה *field*, רִשָּׁה *fair*, גָּאָה *high*; in a few nouns this final vowel is dropped, רִשָּׁה *fish* for *רִשָּׁה*, מָרָה *mark* for *מָרָה*, עֵץ *tree* for *עֵץ*, בֶּן *son* for *בֶּן*, מִוֶּה *mouth* for *מִוֶּה*, unless, indeed, these and the like are to be regarded as primitive biliterals. Vav, as a final radical, may be preceded by *a*, עָנִי *meek*, or *ē*, שְׂנִי *secure*.

3. *The main vowel in the penult.*

§186. 1. The third form of this class is a dissyllable having an immutable vowel, mostly Hholem, though occasionally Shurek or Tsere in the first, which is its principal syllable, and a mutable Kamets or Tsere in the second, thus קוֹטֵל, קוֹטֵל, קוֹטֵל, קוֹטֵל, קוֹטֵל.

2. These indicate the agent, and are either active participles, קוֹטֵל *killing*, or substantives, חוֹתֵם *signet-ring* prop. *sealer*, אוֹיֵב *enemy, one practising hostility*, שׁוֹרֵף *fox* prop. *digger*, מַרְתֵּם *hammer* prop. *pounder*, מוֹרֵם *morning star* prop. *shining one*.

*a.* A number of nouns, indicative of occupation, follow the participial form, which thus serves to express permanent and professional activity, בּוֹקֵר *herdsman*, חוֹבֵל *sailor* prop. *rope-handler*, חוֹרֵשׁ *ploughman*, יוֹצֵר *potter* prop. *former*, מְבַרֵם *fuller*, כּוֹהֵן *priest*, כּוֹנֵם *vine-dresser*, סוֹחֵר *merchant*, סוֹפֵר *scribe*, רוֹכֵל *trafficker*, רֹעֵה *shepherd*, רֹפֵא *physician*, רֹכֵחַ *dealer in unguents*, רֹבֵעַ *embroiderer*, שׂוֹמֵר *watchman*, שׂוֹמֵר *porter* prop. *gate-keeper*, שׂוֹפֵט *judge*.

*b.* In a very few instances *u* in the first syllable is shortened and followed by Daghes-forte conservative, עוֹנֵב and עוֹנֵב *pipe*, גּוֹמֵץ *pit*.

*c. ע"ע roots.* The contraction of ע"ע and the quiescence of ע" roots, by reducing them to biliteral monosyllables, obliterates to a considerable extent the distinctions which have been described and which are possible only in triliterals. The contracted forms which arise from ע"ע roots are קָב, קָב, קָב, קָב, §183. *b.* Of these קָב = קָב belongs to the monosyllabic formation, and is chiefly used of abstracts, כּוֹר *purity*, רֶב *multitude*, חֶם *integrity*, עֶל *yoke*; and קָב = קָב to the first species of dissyllables, embracing adjectives and concrete nouns, חֶם *perfect*, חֶם *feast*; while קָב and קָב may arise indifferently from either, מֶם *rottenness* is an abstract noun for מֶם, but רֶם *tender* is an adjective for רֶם, Kamets being compressed to Pattah before the doubled letter, comp. §135. 3; חֶם *heart* is for the dissyllable חֶם, but חֶם *favour* for the monosyllable חֶם.

ע" and ע" roots. Nouns from quiescent ע" and ע" roots may be divided into three pairs of forms, קָם, קָם; קָם, קָם; קָם, קָם. Of these the last pair (with the exception of Kal passive participles) belong to the primitive monosyllabic formation, חֶם *strife*, חֶם *goodness*; the first pair

to the first species of dissyllables, רֵשׁ *poor*, יָרַד *proud*, אֱלֹהִים *God* prop. *the mighty one*; and the second pair may belong to either, יָרֵשׁ = רֵשׁ *poverty*, רֵיק = רֵיק *empty*, אֹזֶן = אֹזֶן *strength*, טוֹב = טוֹב *good*.

CLASS II.—Nouns with reduplicated radicals.

§ 187. 1. The simple form proper to adjectives is explained § 185; it may be converted into an intensive by doubling the middle radical, retaining the long vowel of the second syllable and giving a short *i* or *u* to the first. This reduplicated or intensive form denotes what is characteristic, habitual, or possessed in a high degree. Adjectives of this nature are sometimes used as descriptive epithets of persons or things distinguished by the quality, which they denote, חַלְשׁ *very weak*, פֶּקַח *seeing* prop. (having eyes) *wide open*, צַדִּיק *righteous*, גִּבּוֹר *mighty man*, חֲפִיז *full of grace*, רַחוּם *merciful*.

a. As a general though not an invariable rule, the first syllable has Pattahh when a pure vowel *a*, *i*, or *u* stands in the ultimate, but Hhirik when the ultimate has one of the diphthongal vowels *e* or *o*. Several nouns with *a* in the second syllable are descriptive of occupations or modes of life, comp. § 186. 2. a, אֶבֶר *husbandman*, דִּיג *fisherman*, בֵּדֵן *judge*, חֹרֵשׁ (= חָרֵשׁ) *workman*, טָבַח *cook*, מַלָּח *seaman* (from מָלַח *salt*), סָבַל *bearer of burdens*, צַיֵּד *hunter*, קַשָּׁת *bowman*, גַּנָּב *thief*, not a mere equivalent to גִּנָּב one who steals, but one who steals habitually, who makes stealing his occupation.

b. Since the idea of intensity easily passes into that of excess, the form קָטַל is applied to deformities and defects, physical or moral, אֵלֶם *dumb*, גִּבֵּן *hump-backed*, חֵרֵשׁ (= חָרֵשׁ) *deaf*, עִוֵּר *blind*, פֶּסַח *lame*, קַרְחָה *bald*, עֵקֵשׁ *perverse*.

c. In a few instances instead of doubling the second radical, the previous Hhirik is prolonged, § 59. a, קַמּוּשׁ and קִמּוּשׁ *nettle* prop. *badly pricking*, קִישׁוֹר *smoke*, שִׁיחֹר *the Nile* prop. *very black*, צִיּוֹן *prison*, בִּירְדוֹר *spark*, בִּרְדוֹר *battle*, נִרְצוּץ *spark*.

d. The following double the third radical in place of the second, פֶּרְחָח *brood*, הִצֵּן *green*, שָׁאַן *quiet*, נִאֲיָה *comely* from נִאָּה, the last radical appearing as ו, § 169, אֶמְלֵל *feeble*, where the long vowel Tsere is inserted to prevent the concurrence of consonants.

e. ע" and more rarely ע" roots reduplicate the biliteral formed by their contraction, גִּלְגָּל and גִּלְגָּל *wheel* prop. *roller*, חֲרָחַת *frightful*, גִּרְתִּי *girt*, קִדְקִד *crown of the head* prop. *dividing* (the hair); so fem. חֲלָחָה *severe pain*, טָלַטְלָה *casting down*, גִּלְגָּלָה *skull*, and plur. סִלְסִלוֹת *baskets*, טוֹרְנוֹת *turning*



*upside down* from עָנָה = עָנָה, לִלְאוֹת (sing. לִלְאוֹת) loops and לִלְאוֹת (sing. לִלְאוֹת) *winding stairs* from לָוָה = לָוָה; a root לָו is needlessly assumed by Gesenius. Sometimes the harsh concurrence of consonants is prevented by the insertion of a long vowel, צִלְצַל (const. צִלְצַל) *cymbal* prop. *tinkling*, עָרָר and עָרָר *stark naked, totally destitute*, קִלְקַל *despicable*, or the softening of the former of the two consonants to a vowel, § 57. 1. כִּכָּב *star* for כִּכָּב, בִּכְכָּב *bands* worn on the forehead for כִּכָּב, קִלְקָלוֹן (with the ending וֹן added) *ignominy* for קִלְקָלוֹן, בָּבֶל *Babylon* for בָּבֶל, or its assimilation to the succeeding consonant, בָּבֶל *something circular, a circuit* for בָּבֶל. The second member of the reduplication suffers contraction or change in שֶׁרֶשֶׁת *chain* for שֶׁרֶשֶׁת and מַרְבֵּעַ *floor* for מַרְבֵּעַ.

2. Abstracts are formed with a doubled middle radical by giving *ū* to the second syllable and *ī* to the first, חֶפֶק *folding the hands*, שָׁלוֹם *retribution*, שִׁקּוֹץ *abomination*, and in the plural כְּפָרִים *atonement*, פְּקֻדִּים *commandments*, שְׁלוּחִים *divorce*.

a. These may be regarded as verbals formed from the Piel. A like formation is in a few instances based upon other species, e. g. Hiphil הִתְחַלַּף *melting* from חָלַף, הִתְחַלַּף *cessation* from חָלַף root חָלַף, Niphal נִפְחָלְתִּי *wrestlings*: when derived from the Niphal means *repentings*, when from the Piel *consolations*.

c. כָּ"ו roots reduplicate the biliteral to which they are contracted, חֲרָרָה *inflammation*, שִׂשְׁבָּצִים *delight*.

c. A few roots, which are either כָּ"ו or כָּ"ו guttural, or have a liquid for their third letter, double the last radical with *ū* in the final syllable, נִצְצִין *thorn-hedge*, פָּארוֹר (= פָּארוֹר) *ruddy glow*, חֲמוּרִים *upright columns* designed for way-marks, שִׁבְרוּחַ *horror*, נִאֲפִיפִים *adulteries*, גִּבְנוֹת *ridges*, also with *ō* or *ī* in the last syllable, נִיחַח *acquiescence*, נִחְלֵל *pasture*, שִׁבְרִיר *shower*, כְּמִיר *obscuration*, שִׁפְרִיר (K'thibh שִׁפְרִיר) *tapestry*, חֲבִלִּי *whence* חֲבִלִּי *dark*. The concurrence of consonants is relieved in שִׁבְנוֹל (in some editions) *snail* by Daghesh-forte separative.

§ 188. A few words reduplicate the two last radicals. These may express intensity in general, פֶּקַח-קִיחַ *complete opening*, יְפִיח־יְפִיחַ *very beautiful*, or more particularly repetition, חֲפִיחַ *twisted* prop. *turning again and again*, חֲקִלֶקֶק *slippery*, עֲקִלֶקֶק *crooked*, פֶּחֶלֶחֶל *perverse*, אֶסְפָּסָפָה *mixed multitude* prop. *gathered here and there*, חֲבִרְבִּרוֹת *spots or stripes*, חֲפִרְפִּרוֹת *moles* prop. *incessant diggers*. As energy is consumed by repeated acts or exhibitions and so gradually



weakened, this form becomes a diminutive when applied to adjectives of colour, אַרְמִיָּם reddish, יִרְקֵק greenish, שְׁחֵרָהֶר blackish.

a. The first of two concurring consonants is softened to a vowel in הִצְצָה trumpet for הִצְצָה, and probably עִזְזָן Lev. 16:8 for עִזְזָן.

b. "פ" roots drop their initial radical, הִבְהִים gifts from רָהַב, צִאֲצָאִים offspring, issue from רָצָא.

CLASS III.—Nouns formed by prefixes.

§ 189. The third class of nouns is formed by prefixing either a vowel or a consonant to the root. In the following instances the vowel *ā* is prefixed with *ā* in the ultimate to form adjectives of an intensive signification, אֲכֹזב utterly deceitful, אֲכָזֵר violent, אֲיָדָן (= אֲיָדָן) perennial, אֲזָנָה (only represented by a derivative, § 94. a) very foul, fetid, אֲשֻׁמָּן exceedingly gross or thick (applied to darkness, Isa. 59:10), or verbal nouns borrowing their meaning from the Hiphil species, אֲזָכָרָה memorial, אֲהָרָה declaration.

a. This form corresponds with أَفْتَلُ the Arabic comparative or superlative. Its adoption for Hiphil derivatives corroborates the suggestion, § 82 5. b (2), respecting the formation of the Hiphil species and the origin of its causal idea.

b. The letter א is merely the bearer of the initial vowel and has no significance of its own in these forms; ה is substituted for it in הִיכָל (= אֲיָכָל) palace, temple prop. very capacious from יָכַל in the sense of its cognate כָּוַל to contain. So, likewise, in a few verbals with feminine terminations, הִשְׁמָעוּת Ezek. 24:26 causing to hear used for the Hiph. infin., § 128, הִצְלָה deliverance from נָצַל, הִנָּחָה grant of rest (= הִנָּחָה) from נָחָה.

c. The short vowel prefixed with א to monosyllables of the first species, as explained § 183. c, has no effect upon the meaning, and does not properly enter into the constitution of the form.

§ 190. The consonants prefixed in the formation of nouns are מ, ת, and י. They are sometimes prefixed without a vowel, the stem letters constituting a dissyllable of themselves, מִקְטֵל, מִסְכָּב, תִּבְלָל, תִּאֲשֹׁר; more commonly they receive *ā* or *ī* followed by a long vowel in the ultimate, e. g. מִקְטֵל, מִקְטֵל.

a. Pattahh commonly stands before *ē*, *ī*, and *ū*. and Hhirik before *a* and *o*, unless the first radical is a guttural or an assimilated Nun when Pattahh is again preferred, *מִאֲכָל* food, *מִטָּע* planting, *מִשּׁוּר* saw, *מִחַמָּס* a species of bird, *מִיָּהֲלָם* a kind of gem. Seghol is occasionally employed before a guttural or liquid followed by *a*. § 63. 1. b. *מְחָקֵר* depth, *מְרֻבֵּב* chariot, *מְלֻקָּחִים* pair of tongs. These rules are not invariable, however, as will appear from such forms as *מִזְבֵּחַ*, *מִסְבֵּן*, *מִסְפָּר*, *מִלְקוֹשׁ*, *מִשְׁקוּה*. A few words have *a* in the ultimate, *מִחֲלָה* harp, *מִחַנֵּק* strangling. The insertion of Daghesh-forte separative in the first radical is exceptional, *מִקְדָּשׁ* Ex. 15: 17, *מִמְרָרִים* Job 9: 18, *מִמְרָרוֹת* Joel 1: 17.

b. פ" roots. The first radical appears as י resting in Hhirik or Tsere, *מִישׁוּר* and *מִישָׁר* rectitude, *מִיָּדוֹשׁ* new wine, *מִיָּמִן* south, or as י resting in Hholem or Shurek, *מִיָּד* appointed time, *מִיָּסֵר* correction, *מִיָּשׁוּב* sojourner, *מִיָּגוֹל* sorrow. In a few instances it is rejected, *מִיָּבֵל* world, or assimilated to the following radical, *מִיָּצֵד* bed, *מִיָּדָע* knowledge.

ע" and ע" roots. The root is reduced to a monosyllabic biliteral by the quiescence or rejection of the second radical, the prefix receiving Sh'va, *מִצָּד* citadel, *מִמָּח* sound place, *מִיָּהֵם* ocean, *מִיָּחַיִּים* living thing, or more commonly a pretonic Kamets or Tsere, *מִיָּאֹר* luminary, *מִיָּדוֹן*, *מִיָּדוֹן* strife, *מִיָּדוֹן* race, *מִיָּדוֹן* adversary. The feminine form is almost always adopted after ת, *מִיָּדוֹת* salvation, *מִיָּדוֹת* oblation.

ע" roots. The root is mostly contracted to a biliteral and the vowel compressed to *ā*, *a*, *ē* or *o*, § 61. 4, the prefix sometimes receiving Sh'va which gives rise to a Segholate form, § 61. 1. b. *מִיָּמָס* tribute for *מִיָּמָס* bitterness for *מִיָּמָר*, *מִיָּבֵל* defilement for *מִיָּבֵל*, *מִיָּה* fear for *מִיָּה* mast for *מִיָּה*; more frequently it receives a pretonic Kamets or Tsere, *מִיָּסָה* covering, *מִיָּגוֹן* shield, *מִיָּצוֹר* fortress, *מִיָּצָר* anguish. In *מִיָּשָׁק* running, the short vowel of the perfect root is preserved by means of Daghesh-forte in the first radical. ח is almost always followed by the feminine ending, *מִיָּחָה* folly, *מִיָּחָה* beginning, *מִיָּפָה* prayer.

ל" roots. The ultimate has ה, *מִיָּדָה* disease, *מִיָּדָה* pasture, which is apocopated in a few words, *מִיָּעַל* lifting up, *מִיָּעַל* higher part, *מִיָּעַן* and *מִיָּעַן* on account of, and always disappears before the feminine ending ה, § 62. 2. c. *מִיָּעֲלָה* ascent, *מִיָּעֲלָה* commandment, *מִיָּעֲלָה* hope, *מִיָּעֲלָה* weariness. Before the feminine termination ח the final radical appears as quiescent י or ו, *מִיָּעֲלָה* interest, *מִיָּעֲלָה* whoredom, *מִיָּעֲלָה* encamping, *מִיָּעֲלָה* pasture. Yodh is retained as a consonant after ו, *מִיָּעֲלָה* diseases.

§ 191. The letter מ is a fragment of the pronoun מי who or מה what. Nouns, to which it is prefixed, denote

1. The agent who does what is indicated by the root, as the participles, § 84. 5, formed by an initial מ, and a few substantives, *מִשְׁבִּיל* didactic psalm prop. instructor, *מִפֵּל* (from נָפַל) chaff prop. what falls off.

2. The instrument by which it is done, *מִמְכָּת* key from.

פָּתַח *to open*, מִלְמֵד *goad* from לָמַד *to learn*, מִשֹּׁר *saw* from נָשַׁר *to saw*.

3. The place or time *in which* it is done, מִזְבֵּחַ *altar* from זָבַח *to sacrifice*, מַרְבֵּץ *lair*, מִכְּבֵן *brick-kiln*, מוֹשָׁב *period of residence*.

4. The action or the quality *which* is expressed by the root, מִטְבַּח *slaughter*, מִסְפָּד *mourning*, מִדָּה *sickness*, מִשְׁגָּה *error*, מִיָּשָׁר *straightness*. Verbals of this nature sometimes approximate the infinitive in signification and construction, as מִהִפְכָּה *overturning*, מִשְׁאוֹת Ezek. 17:9, § 166.2. In Chaldee the infinitive regularly takes this form, e. g. מִקְטַל *to kill*.

5. The object upon *which* the action is directed or the subject in *which* the quality inheres, מִאֲכָל *food* from אָכַל *to eat*, מִזְמוֹר *psalm* from זָמַר *to sing*, מִלְקוּחַ *booty* from לָקַח *to take*, מִשְׁמָנִים *fat things* from שָׁמַן *to be fat*, מִמְּעַל *that which is small*, מִרְחֵק *that which is remote*.

a. These different significations blend into one another in such a manner that it is not always easy to distinguish the precise shade of meaning originally attached to a word: and not infrequently more than one of these senses co-exist in the same word. Thus, מֵאֹר *luminary*, may suggest the idea of agency, *dispenser of light*, or of place, *reservoir of light*; כַּאֲכָלָה *knife*, may be so called as an agent, a *devourer*, or as an instrument, *used in eating*; מִקְדָּשׁ means both a *holy thing* and a *holy place*; מִמְכָּר *sale* and *something sold or for sale*; מִמְלָכָה *royal authority and kingdom*; מוֹצֵא *the act, place, and time of going forth* and *that which goes forth*; מוֹשָׁב *the place and time of sitting or dwelling* as well as *they who sit or dwell*.

§ 192. Nouns formed by prefixing י or ת denote persons or things to which the idea of the root is attached.

1. י is identical in origin with the prefix of the 3 masc. future in verbs, and is largely used in the formation of names of persons, יִצְחָק *Isaac*, יֵפֶתָח *Jephtha*, but rarely in forming appellatives, לְרִיב *adversary* prop. *contender*, יֹסֵד *apostate* prop. *departer*, יֹלְקֵיט *bag* prop. *gatherer*, יָקִים *living thing* prop. *that (which) stands*, יֹצֵהָר *fresh oil* prop. *that (which) shines*.

2. ת, probably the same with the prefix of the 3 fem. future of verbs, which is here used in a neuter sense, is employed in the formation of a few concrete nouns, תִּדְהָר oak prop. *that (which) endures*, תִּכְרִיף cloak prop. *that (which) wraps up*, תַּנּוּר furnace prop. *that (which) burns*, תַּפְּחִיחַ apple prop. *that (which) exhales fragrance*. But it more frequently appears in abstract terms like the feminine ending in other forms, תְּבִינ understanding, תִּמְרוֹר bitterness, תַּעֲנוּג delight. It is very rarely found in designations of persons, and only when they occupy a relation of dependence and subordination, and may consequently be viewed as things, תַּלְמִיד learner, תוֹשֵׁב one dwelling on another's lands, *tenant, vassal*.

a. The great majority of nouns with ת prefixed have likewise a feminine ending, תַּרְדֵּמָה deep sleep, תַּשׁוּעָה salvation, תַּפְּאֶרֶת beauty, תַּרְמִיז fraud.

#### CLASS IV.—Nouns formed by affixes.

§ 193. The nouns formed by means of an affixed letter or vowel are chiefly denominatives. The consonant ך appended by means of the vowel *ō*, or less frequently *ā*, forms

1. Adjectives, אַחֲרָיִם last from אַחֲרַי after, רִאשׁוֹן first from רִאשׁ head, תִּיכוֹן middle from תִּכּוֹן midst, נְחֹשֶׁתִּיז brazen from נְחֹשֶׁת brass. A very few are formed directly from the root, עֲלִיז poor, עֲלִיז most high, אֶלְמָן widowed.

2. Abstract substantives, the most common form of which is קִשְׁלוֹן, e. g. עִרְיוֹן blindness, בְּטָחוֹן confidence, עֲצָבוֹן pain, נְקִלּוֹן paleness, though various other forms likewise occur, e. g. אֲבִדוֹן and אֲבָדָן destruction, מְרָדוֹן dominion, כְּשָׁרוֹן success, קָרְבָּן offering.

a. In a few words the termination ךֿ has been thought to be intensive, שַׁבָּת sabbath, שַׁבָּתוֹן a great sabbath, זָר proud, זָרָיו exceedingly proud, and once diminutive אִישׁ man, אִישׁוֹן little man, i. e. the pupil of the eye, so called from the image reflected in it. The word יֵשׁוּרָן Jeshurun from יָשָׁר upright, is by some explained as a diminutive or term of endearment, while others think that the termination ךֿ has no further meaning than to make of the word a proper name, comp. זִבְלָן. See Alexander on Isaiah 44: 2.

b.  $\eta$  is occasionally affixed with the vowel  $\epsilon$ , גִּרְזֹן *axe*, צַפֶּרֶן *nail*.

c. A few words are formed by appending ס, e. g. פִּרְיֹס and פִּרְיֹס *ran-som*, סֶלֶם *ladder* from סָלַל *to lift up*, הַרְשֵׁם *sacred scribe* from הִרְשָׁה *stylus*, דְּרוֹם *south* from דָּרַר *to shine*; or ל, e. g. בְּרָמֶל *garden* from בָּרַם *vineyard*, גִּבְעֵל *calyx or cup of a flower* from גָּבַיעַ *cup*, קָרְסַל *ankle* from קָרַם *joint*, חֲרָגַל *locust* from חָרַג *indicative of tremulous motion*, בְּרָפֶל *thick darkness* from צָרִיחַ *cloud*, בְּרָזַל *iron* probably from בָּרַז *to pierce*.

§194. The vowel י forms adjectives indicating relation or derivation.

1. It is added to proper names to denote nationality or family descent, עִבְרִי *Hebrew*, יְבוּסִי *Jebusite*, פִּלִּשְׁתִּי *Philistine*, אֲרָמִי *Aramean*, מִצְרִי *Egyptian*, יִשְׂרָאֵלִי *Israelitish*, אִשְׂרָאֵלִי *an Israelite*, דָּנִי *Danite*, קֹהַתִּי *Kohathite*, גֵּרְשֹׁנִי *Gershonite*.

2. It is also added to other substantives, צַפּוֹרִי *northerner*, נִכְרִי *foreigner*, פְּרָזִי *villager*, רַגְלִי *footman*, עֵתִי *timely*, פְּנִימִי *inner* from the plural פְּנִימִים; to a few adjectives, אֲכֹזֵרִי and אֲכֹזֵר *violent*, אֲזִילִי and אֲזִיל *foolish*, and even to prepositions, תַּחְתִּי *lowest* from תַּחַת, לִפְנֵי *front* from לְפָנַי, §62. 2.

a. The feminine ending ה is dropped before this ending, יהוּדִי *Jew* from יהוּדָה, בְּרִיטִי *Berite* from בְּרִיטָה, or the old ending ת takes its place, מַאֲכַתִּי *Maachathite* from מַאֲכַת, or נ is inserted between the vowels, שְׁלָנִי *Shelanite* from שְׁלָה. Final י combines with the appended י into  $\epsilon$ , §62. 2, לֵוִי *Levite* and לֵוִי *Shunite* and *Shuni*.

b. In a very few instances י takes the place of י, e. g. חוֹרִי *white stuffs*, דוּרִי *basket*, לֹחֲלִי *loop*, and perhaps חֲלוּנִי, in a collective sense *windows*, חֲשׂוּפִי *uncovered*, בִּילִי which Gesenius derives from בָּלַל and takes to mean *cunning*; if, however, it is derived from בָּלָה, §187. 1. c, and means *spendthrift*, the final Yodh will be a radical.

## MULTILITERALS.

§195. 1. Quadriliteral nouns are for the most part evenly divided into two syllables, עֲקָבִי *scorpion*, תְּזָבִיר *treasurer*, חֲרִמָּשׁ *sickle*, גְּלָמִיד *barren*. Sometimes the second radical receives a vowel, that of the first radical being either rejected, דְּמָשֶׁק *damask*, חֲנָמֶל *frost*, סְמִדָּר *vine blossom*, or preserved by the insertion of Daghesh-forte, חֲלָמִישׁ *flint*, עֲכָבִישׁ



*spider*, פִּלְגָנֶשׁ and פִּלְגָנֶשׁ *concubine*. Occasionally the third radical has Daghash-forte, עֵטְלָה *bat*, סִנְפִּיר *fin*.

2. Words of five or more letters are of rare occurrence and appear to be chiefly of foreign origin, אֶרְגָּמָן *purple*, צִפְרֹדֶעַ *frog*, שַׁעֲטָנִי *cloth*, אֲחֻשְׁתָּרִן *mule*, אֲחֻשְׁדַּרְפָּן *satrap*.

3. Compound words are few and of doubtful character, צִלְמֹות *shadow of death*, מְאוּמָה *anything* prop. *what and what*, בְּלוּיָה *nothing* prop. *no what*, בְּלוּיָעַל *worthlessness* prop. *no profit*, מְאֻפְלָה *darkness of Jehovah*, שְׁלֵה־בְתוּרָה *flame of Jehovah*, except in proper names, מֶלְכִּי־צֶדֶק *Melchizedek, king of righteousness*, עֹבַד־יְהוָה *Obadiah, serving Jehovah*, יְהוֹיָקִים *Jehoiakim, Jehovah shall establish*.

## GENDER AND NUMBER.

§ 196. There are in Hebrew, as in the other Semitic languages, but two genders, the masculine (זָכָר) and the feminine (נִקְבָּה). The masculine, as the primary form, has no characteristic termination; the feminine ends in ה, or ת, e. g. קָטָל *masc.*, קָטְלָה or קָטַלְתָּ *fem.*

a. The only trace of the neuter in Hebrew is in the interrogative, מָה *what* being used of things as מִי *who* of persons. The function assigned to the neuter in other languages is divided between the masculine and the feminine, being principally committed to the latter.

b. The original feminine ending in nouns as in verbs, § 85. 1. a (1), appears to have been ת, which was either attached directly to the word, קָטַלְתָּ which, by § 61. 2, becomes קָטַלְתָּ, or added by means of the vowel *a*, קָטַלְתָּ or קָטַלְתָּ, which by the rejection of the consonant from the end of the word, § 55. 2. c, becomes קָטַלְתָּ. The termination ה, or ת, is still found in a very few words, בְּרֻחַת *emerald*, קָאָה *pelican*, שְׂפָצָה *company* 2 Kin. 9: 17, מָחָרָה *morrow*, מִנָּה *portion*, קָצָה *end*, Josh. 13: 13, and the poetic forms, זִמְרָה *song*, נַחֲלָה *inheritance*, עֲזָרָה *help*, פְּרִיָּה *fruitful*, שְׁנָה *sleep*. Two other words, חַיָּה Ps. 74: 19 and נְגִינָה Ps. 61: 1, have been cited as additional examples, but these are in the construct state, which always preserves the original ת final; it is likewise always retained before suffixes and paragogic letters, § 61. 6. a, רְשִׁינָהּ, רְשִׁינָהּ, חִיָּהּ.

c. The feminine ending ה, receives the accent and is thus readily dis-



tinguished from the unaccented paragogic ה. In a few instances grammarians have suspected that forms may perhaps be feminine, though the punctuators have decided otherwise by placing the accent on the penult, e. g. בָּעֲרָה *burning* Hos. 7:4, גַּלִּילָה *Galilee* 2 Kin. 15:29, הַמְּסָרָה *destruction* Ezek. 7:25, רֶחָמָה *vulture* Deut. 14:17, שָׁפְלָה *low* Ezek. 21:31.

d. The vowel letter א, which is the usual sign of the feminine in Chaldee and Syriac, takes the place of ה in חֲשָׂא *threshing* Jer. 50:11, חֲסָא *terror* Isa. 19:17, חֲמָא *wrath* Dan. 11:44, לִבְיָא *lioness* Ezek. 19:2, מִרְיָא *bitter* Ruth 1:20, קִרְיָא *baldness* Ezek. 27:31, שִׁנָּא *sleep* Ps. 127:2. No such form is found in the Pentateuch unless it be זָרָא *loathing* Num. 11:20, where, however, as Ewald suggests, א may be a radical since it is easy to assume a root זָרָא cognate to זָרָה. The feminine ending in pronouns of the second and third persons, and in verbal futures is זָרָה; an intermediate form in ע appears in זָרָה Isa. 59:5 and עֲשֶׂרָה the numeral *ten*, or rather *teen*, as it only occurs in numbers compounded with the units. For like unusual forms in verbs see § 86. b. and § 156. 4.

e. The sign of the feminine in the Indo-European languages is a final vowel, corresponding to the vowel-ending in Hebrew; the Latin has *a*, the Greek *a* or *η*, the Sanskrit *ī*. And inasmuch as the feminine in Hebrew covers, in part at least, the territory of the neuter, its consonantal ending ה may be compared with *t*, the sign of the neuter in certain Sanskrit pronouns, represented by *d* in Latin, *id*, *illud*, *istud*, *quid*; in English *it*, *what*, *that*. This distinctive neuter sign has, however, been largely superseded in Indo-European tongues by *m* or *ν*, which is properly the sign of the accusative, *bonum*, *καλόν*, the passivity of the personal object being allied to the lifeless non-personality of the neuter. Bopp Vergleich. Gramm. § 152. In curious coincidence with this, the Hebrew sign of the definite object is ה prefixed to nouns; and its principal consonant is affixed to form the inferior gender, the neuter being comprehended in the feminine.

§ 197. It is obvious that this transfer to all existing things, and even to abstract ideas, of the distinction of sex found in living beings, must often be purely arbitrary. For although some things have marked characteristics or associations in virtue of which they might readily be classed with a particular sex, a far greater number hold an indeterminate position, and might with quite as much or quite as little reason be assigned to either. It hence happens that there is no general rule other than usage for the gender of Hebrew words, and that there is a great want of uniformity in usage itself.

a. The following names of females are without the proper distinctive feminine termination :

אִם *mother.*      אֶתוֹן *she-ass.*      פִּרְלָגֶשׁ *concubine.*      שִׁמְלָה *queen.*

So the names of double members of the body, whether of men or animals, which are feminine with rare exceptions :

אָזֶן <i>ear.</i>	זְרוֹעַ <i>arm.</i>	כַּף <i>palm.</i>	קֶרֶן <i>horn.</i>
אֶצְבַּע <i>finger.</i>	יָד <i>hand.</i>	כַּתֵּף <i>shoulder.</i>	רֶגֶל <i>foot.</i>
בֶּהֶן <i>thumb.</i>	רֵגֶל <i>thigh.</i>	עֵינַיִם <i>eye.</i>	שֵׁן <i>tooth.</i>
בִּתְּרָה <i>knee.</i>	כַּנְף <i>wing.</i>	צִדָּה <i>side.</i>	שׁוֹן <i>leg.</i>

The following nouns are also feminine :

אֵה <i>brazier.</i>	כַּס <i>cup.</i>	עֵרֶשׁ <i>Great Bear.</i>	צֶהַר <i>light.</i>
אֶשְׁוֶה <i>footstep.</i>	כֶּבֶד <i>circuit.</i>	עֶרְשׁ <i>couch.</i>	צֶלֶע <i>side.</i>
בְּאֵר <i>well.</i>	בְּרָקָה <i>brightness.</i>	עֲשֵׂה <i>workmanship.</i>	רְבֹוא <i>myriad.</i>
בֶּטֶן <i>belly.</i>	בֶּלֶל <i>shoe.</i>	פֶּת <i>morsel.</i>	הַעֲלָל <i>world.</i>
חֶרֶב <i>sword.</i>	עִיר <i>city.</i>		

b. The following nouns are of doubtful gender, being sometimes construed as masculine and sometimes as feminine. Those which are commonly masculine are distinguished thus (\*); those which are commonly feminine are distinguished thus (†).

אֶבֶן † <i>stone.</i>	דֶּרֶךְ † <i>way.</i>	* מִבְצָר <i>fortress.</i>	פְּעָם † <i>time (repetition).</i>
* אֵר <i>light.</i>	* הֵיכָל <i>temple.</i>	* מִזְבֵּחַ <i>altar.</i>	
אוֹת <i>sign.</i>	* הַמִּון <i>multitude.</i>	מַחֲנֶה <i>camp.</i>	צָפוֹן <i>north.</i>
אֵר <i>feet.</i>	זָקֵן <i>beard.</i>	* מִטָּה <i>rod.</i>	קֶשֶׁת <i>bow.</i>
אֲרוֹן <i>ark.</i>	חַדָּר <i>window.</i>	* מָקוֹם <i>place.</i>	רוּחַ † <i>spirit.</i>
אֶרֶץ <i>path.</i>	חֵצֵר <i>court.</i>	נְחֹשֶׁת <i>brass.</i>	רֹחַב † <i>street.</i>
† אֶרֶץ <i>earth.</i>	יּוֹבֵל <i>jubilee.</i>	נֶפֶשׁ † <i>soul.</i>	* רֶחֶם <i>womb.</i>
† אֵשׁ <i>fire.</i>	יְמִין † <i>right hand.</i>	סֵר <i>pot.</i>	* רֶחֶם <i>juniper.</i>
* בְּגָד <i>garment.</i>	יָתֵד <i>peg.</i>	סֹלֶת † <i>flour.</i>	שְׂאוֹל <i>hell.</i>
* בֵּית <i>house.</i>	* קְבוּרָה <i>glory.</i>	עָב <i>cloud.</i>	* שִׁבְטָה <i>sceptre.</i>
גִּיר <i>wall.</i>	בַּיִת <i>pail.</i>	* עָם <i>people.</i>	שַׁבָּת <i>sabbath.</i>
גִּיא <i>valley.</i>	* כַּרֵּם <i>vineyard.</i>	† עָצָם <i>bone.</i>	שֶׁמֶשׁ <i>sun.</i>
גֶּן <i>garden.</i>	* לֵב <i>heart.</i>	עֶרֶב <i>evening.</i>	שַׁעַר <i>gate.</i>
† גֶּן <i>vine.</i>	לֶחֶם <i>bread.</i>	† עֵת <i>time (duration).</i>	תְּהוֹם <i>ocean.</i>
* גֶּרֶן <i>threshing-floor.</i>	† לְשׁוֹן <i>tongue.</i>		* תְּרִיף <i>south.</i>
	* מַאֲכָל <i>food.</i>	* פָּנִים <i>face.</i>	חֶזֶר <i>razor.</i>
† דֶּלֶת <i>door.</i>			

Gesenius ascribes only one gender to a few of these words, but עָב is once fem. Prov. 12:25; so מַאֲכָל fem. Hab. 1:16, מִבְצָר fem. Hab. 1:10, מִזְבֵּחַ fem. Ezek. 43:13, עָצָם masc. Ezek. 24:10. The list might be re-

duced by referring the vacillation in gender, wherever it is possible, to the syntax rather than the noun. Verbs, adjectives, and pronouns, which belong to feminine nouns may in certain cases, as will be shown hereafter, be put in the masculine as the more indefinite and primary form. While, on the other hand, those which belong to masculine names of inanimate objects are sometimes put in the feminine as a substitute for the neuter.

c. Some species of animals exhibit a distinct name for each sex, the feminine being formed from the masculine by the appropriate termination, *פָּר* bullock, *פָּרָה* heifer, *בָּגֵל* calf, fem. *בָּגֵלָה*, *כֶּבֶשׂ* lamb, fem. *כֶּבֶשֶׁת*, or being represented by a word of different radicals, *חֲמוֹר* ass, fem. *אֲחוּרָה*. When this is not the case, the name of the species may be construed in either gender according to the sex of the individual spoken of, as *בָּאֵל* camel, *בָּקָר* cattle, *צִפּוֹר* bird, or it may have a fixed gender of its own irrespective of the sex of the individual; thus, *כֶּלֶב* dog, *זֵאֵב* wolf, *שׁוֹר* ox, are masculine, *אַרְנֵבָה* hare, *יוֹנָה* dove, *רֹחֵל* sheep, are feminine.

d. The names of nations, rivers, and mountains are commonly masculine, those of countries and cities feminine. Accordingly, such words as *אֶדוֹם* Edom, *מוֹאָב* Moab, *יְהוּדָה* Judah, *מִצְרַיִם* Egypt, *כַּשְׁדִּים* Chaldees, are construed in the masculine when the people is meant, and in the feminine when the country is meant.

§ 198. The feminine ending is frequently employed in the formation of abstract nouns, and is sometimes extended to the formation of official designations (comp. *his Honour*, *his Excellency*, *his Reverence*), *פָּתָח* governor, *בִּנְיָה* colleague, *קֹהֵלֶת* preacher, and of collectives (comp. *humanity* for *man-kind*), *דָּג* a fish, *דָּגָה* fish, *עָנָן* a cloud, *עֲנָנִים* clouds, *עֵץ* a tree, *עֵצָה* timber, *אֹרֵחַ* a traveller, *אֹרְחָה* caravan, *צֹלְזָה* Zeph. 3:19 *the halting*, *פְּלִיטָה* *the escaped*.

a. (1) The feminine ending added to Segholates gives new prominence to the originally abstract character of this formation, *רָשָׁע* and *רָשָׁעָה* wickedness, distinguished by Ewald as *rô áδικον* and *άδικία*, *תּוֹרָפָה* shame, *עֲצִיבָה* slothfulness.

(2) So to monosyllables whose second radical receives the vowel, *צִדְקָה* righteousness, which is more abstract and at the same time used more exclusively in a moral sense than the Segholate, *צִדְקָה* rightness, *אֲפֶלֶת* darkness, equivalent to *אֶפֶל*, *נְגִהָה* (= *נִגְהָה*) brightness, *יְשׁוּעָה* (= *יֵשׁוּעַ*) salvation. Or nouns of this description might be supposed to have sprung from the adjectives belonging to the second form of Class I. the pretonic vowel falling away upon the addition of the feminine ending, *אֲפֶלֶת* dark, *אֲפֶלֶת* the dark, *rô skoteuón*, *יְשׁוּעָה* the being saved from *רָשָׁע* justice from *פְּלִיט* judge. The following nouns, descriptive of the station or functions of a particular class, follow this form. *מֶלֶךְ* king, *מְלִיכָה* kingly office or sway, *נְבִיא* prophet, *נְבִיאָה* prophecy, *כֹּהֵן* priest, *כֹּהֲנָה* priesthood or priestly duty, *רֹכֵל* merchant, *רֹכֶלָה* traffic.

(3) The feminine ending occasionally gives an abstract signification to reduplicated forms, צָוֵר *blind*, צִוְרָה *blindness*, גֶּבֶחַ *having a bald forehead*, גִּבְחָה *baldness in front*, חָטָא *sinner*, חֲטָאָה *sin*, בִּלְהָה *terror*, קִלְסָה *scoffing*, חִלְחָלָה *anguish*, or to those which have a prefixed letter מ, מִחְסָפָה *overthrow*, מִדְּשָׁלָה *dominion*, מִחְיָלָה *confusion*, or particularly ה, הַשְׁוֵעָה *salvation*, הַעֲדָה *testimony*, הִקְוָה *hope*, הַלְאָה *weariness*.

(4) It is likewise added to forms in י, פְּלִילָה *judgment*, עֲלִילָה *working*, רֵאשִׁית *beginning*, אַחֲרִית *end*, שְׁאֵרִית *remnant*, the termination יָה being often found in place of יִה, 2 Chron. 26:21 K'ri, חֲפָשִׁית *disease* prop. *freedom* from duty, חֲפָשִׁי *free*, חֲכָלָה *redness*, אֶמְנָה *red*, מְרִירוֹת *bitterness*, מְרִירָה *bitter*, כִּבְדָה *heaviness*, אֶמְנָה *widowhood*, and occasionally וִה *wisdom*, הוֹלָלָה *folly*, though the latter may perhaps be a plural as it is explained by Gesenius. Ewald suggests a connection between the final י of the relative adjective, which thus passes into ו and even to ו in this abstract formation, and the old construct ending י and ו. The further suggestion is here offered that both may not improbably be derived from the pronoun הוּא, which was originally of common gender, §71. a (3). Thus, הַחַיָּה-אָרֶץ Gen. 1:24 *beast of earth* is equivalent to הַיָּהּ הוּא אָרֶץ *beast viz. that of earth*, and מַלְכֵי-צָרָק (which may be for מַלְכֵי as the plural ending ים, for ום, §199. e). is equivalent to מֶלֶךְ הוּא צָרָק *king viz. that of righteousness*. The appended pronominal vowel thus became indicative of the genitive relation; and its employment in adjectives, involving this relation, is but an extension of this same use, יִשְׂרָאֵלִי *of or belonging to Israel, Israelitish*. The further addition of the feminine ending in its abstract sense, has mostly preserved the vowel from that attenuation to *i* which it has experienced at the end of the word, comp. §101. 1. a. אֶמְנָה *widowhood* prop. *the state of a widow*, חֲכָמָה *wisdom* prop. *the quality belonging to the wise*, הַכֶּסֶם. The rare instances in which the termination יָה is superimposed upon י, viz.: אֶבְרָהָם, אֶבְרָהָם, may belong to a time when the origin of the ending was no longer retained in the popular consciousness. The termination יָה, or יָה in abstracts derived from לָה roots is of a different origin from that just explained and must not be confounded with it; י, or ו is there the final radical softened to a vowel, §168, as שְׁבִיחָה or שְׁבִיחָה *captivity* from שָׁבַח *to lead captive*.

b. In Arabic, nouns of unity, or those which designate an individual, are often formed by appending the feminine termination to masculines which have a generic or collective signification. This has been thought to be the case in a few words in Hebrew, יָמִי *fleet*, אֶשְׁכָּה *ship*, שֵׁעַר *hair*, שֵׁעֶרָה *a hair*, שֵׁעֶרָה *swarm*, דְּבוּרָה *a bee*.

c. Some names of inanimate objects are formed from those of animated beings or parts of living bodies, which they were conceived to resemble, by means of the feminine ending, taken in a neuter sense, אֵם *mother*, אֲמָה *metropolis*, יָרֵךְ *thigh*, יָרֵכָה *hinder part, extremity*, כַּף *palm of the hand*, כַּפָּה *palm-branch*, מִצְחָה *forehead*, מִצְחָה *greave*, פֶּה *mouth*, סֶדֶךָ *edge*.

§ 199. There are three numbers in Hebrew, the singular (לְשׁוֹן יְחִיד), dual (לְשׁוֹן שְׁנַיִם), and plural (לְשׁוֹן רַבִּים). The plural of masculine nouns is formed by adding יִם, or defectively written ם, to the singular, סוּס *horse*, סוּסִים *horses*, צַדִּיק *righteous (man)*, צַדִּיקִים or צַדִּיקִים *righteous (men)*. The plural of feminine nouns is formed by the addition of וֹת, also written ת, the feminine ending of the singular, if it has one, being dropped as superfluous, since the plural termination of itself distinguishes the gender, כּוֹס *cup*, כּוֹסֹת *cups*, בְּתוּלָה *virgin*, בְּתוּלוֹת and בְּתוּלוֹת *virgins*, חַטָּאת *sin*, חַטָּאוֹת *sins*; in two instances the vowel-letter ם takes the place of ו, § 11. 1. *a*, פָּרַאת Ezek. 31:8, בָּצַאת Ezek. 47:11.

*a.* The masculine plural sometimes has יָן instead of יִם, e. g. מַלְכֵינָּה oftener than מַלְכִּים in the book of Job, מַלְכֵינָּה Prov. 31:3, רַצֵּינָּה 2 Kin. 11:13, עֲזֵינָּה Mic. 3:12, שׁוֹמְרֵינָּה Lam. 1:4, חֲשֵׁינָּה Ezek. 4:9, רָמֵינָּה Dan. 12:13. This ending, which is the common one in Chaldee, is chiefly found in poetry or in the later books of the Bible.

*b.* Some grammarians have contended for the existence of a few plurals in י, without the final ם, but the instances alleged are capable of another and more satisfactory explanation. Thus, כְּרִי 2 Kin. 11:4, כְּרִי, כְּרִי 2 Sam. 8:18, שְׁלֵשִׁי 2 Sam. 23:8, and חֲצִי 1 Sam. 20:38 K'thibh (K'ri (חֲצִי), are singulars used collectively; עֲמִי 2 Sam. 22:44, Ps. 144:2, Lam. 3:14, and רְמוֹנִי Cant. 8:2, are in the singular with the suffix of the first person; מִנִּי Ps. 45:9 is not for מִנִּים *stringed instruments*, but is the poetic form of the preposition מִן *from*; פְּאֲרִי Ps. 22:17 is not for פְּרִים *piercing*, but is the noun אֲרִי with the preposition כ *like the lion*, § 156. 3.

*c.* There are also a few words which have been regarded as plurals in י. But הָרִי Zech. 14:5 and שָׂרִי Judg. 5:15, are plurals with the suffix of the first person. In חוֹרִי 2 Chron. 33:19, which is probably a proper name, and גִּבִּי Am. 7:1, Nah. 3:17, which is a singular used collectively, final י is a radical as in שָׂרִי = שָׂרָה. חוֹרִי Isa. 19:9 is a singular with the formative ending י, § 194. *b*; חֲלוּרִי Jer. 22:14 and חֲשׁוּנִי Isa. 20:4, might be explained in the same way, though Ewald prefers to regard the former as an abbreviated dual for חֲלוּנִים *double* (i. e. *large and showy*) *windows*, and the latter as a construct plural for חֲשׁוּנִי, the diphthongal *ch* being resolved into *ay*, comp. § 57. 2 (5). רִבִּי Ezek. 13:18 is probably a dual for רִבִּים, though it might be for the unabridged singular רִבָּה, which, however, never occurs. The divine name שֶׁפֶּי *Almighty* is best explained as a singular; the name אֲדֹנִי *Lord* is a plural of excellence, § 201. 2, with the suffix of the first person, the original signification being *my Lord*.

*d.* In a few words the sign of the feminine singular is retained before the plural termination, as though it were one of the radicals, instead of



being dropped agreeably to the ordinary rule, דֶּלֶת *door* pl. דְּלֹתַיִם. So, כִּסֵּי *pillow*, קֹשֶׁת *bow*, שִׁקָּה *trough*, הַלִּיזָה *spear*, אֶלְמָנָה *widowhood*, בְּרִיחָה *divorce*, הַזִּנוּה *whoredom*, שֵׁפָה *lip* pl. שִׁפְחוֹת. To these must be added שְׁחִיתָה, provided it be derived from שָׁחָה in the sense of *pit*; it may, however, signify *destruction*, from the root שָׁחָה, when the final ה will be a radical. See Alexander on Psalm 107: 20.

e. The original ending of the plural in nouns, verbs, and pronouns, seems to have been ום, § 71. b. (2). In verbs the vowel has been preserved, but the final nasal has been changed or lost, רִקְטָנוּ or רִקְטָנוּ, § 85. 1. a. (1). In masculine nouns and pronouns the final nasal has been retained, but the vowel has been attenuated to *ē* or *e*, הָם, סוֹסִים, אֲנָם: the Arabic has *ūna* for the nominative and *z̄na* for the oblique case. If we suppose ה, the sign of the feminine, to be added to ום, the sign of the plural, the vowel will regularly be changed to *i* before the two consonants, § 61. 4; then if the nasal be rejected before the final consonant, agreeably to the analogy of בַּת for בְּנֵה and כּוֹס for כּוֹנֵס, the resulting form will be וי, the actual ending of the feminine plural. If the sign of the plural, like all the other inflective letters and syllables, is of pronominal origin, this ו, which is joined to words by the connecting vowel *u*, may perhaps be related to וָה taken indefinitely in the quantitative or numerical sense of *quot* or *aliquot*, comp. Zech. 7: 3; and the adverbial or adjective ending ום, or ם may in like manner be referred to the same in its qualitative sense, comp. Ps. 8: 5, so that רִקְעָה *vacue*, would strictly be *quā vacuus*. The pronoun seems in fact to be preserved without abbreviation in the Syriac ܐܡܡܐ = ܐܡܡܐ *interdiu*.

§ 200. The gender of adjectives and participles is carefully discriminated, both in the singular and in the plural, by means of the appropriate terminations. But the same want of precision or uniformity which has been remarked in the singular, § 197, characterizes likewise the use of the plural terminations of substantives. Some masculine substantives take וי in the plural, some feminines take ים, and some of each gender take indifferently ים or וי.

a. The following masculine nouns form their plural by adding וי: those which are distinguished by an asterisk are sometimes construed as feminine.

אָב <i>father</i> .	* אֶרֶח <i>path</i> .	* גֶּרֶן <i>threshing-</i>	חֲזִיוֹן <i>vision</i>
אֶבֶן <i>bowl</i> .	אֶרְמוֹן <i>palace</i> .	פֶּלֶא <i>floor</i> .	חֲלֹם <i>dream</i> .
אֵיב <i>familiar</i>	אֶשְׁכָּל <i>cluster</i> .	הָרָבִן <i>goad</i> .	חֲשָׁבוֹן <i>invention</i> .
<i>spirit</i> .	בּוֹר <i>pit</i> .	זָנָב <i>tail</i> .	כַּפַּח <i>handbreadth</i> .
אֹצֵר <i>treasure</i> .	גֹּג <i>roof</i> .	חֹמֶץ <i>street</i> .	כִּסֵּא <i>throne</i> .
* אוֹת <i>sign</i> .	גִּידָל <i>lot</i> .	חֻזָּה <i>breast</i> .	לִיטָה <i>tablet</i> .



לַיְלָה night.	בֹּתֵל bottle.	צִנְחָה tube.	רְחוּק chain.
* מִזְבֵּחַ altar.	נֵר lamp.	* צִפּוֹר bird.	שֻׁלְחָן table.
מָטָר rain.	עֹר skin.	צִבּוּר bundle.	שֵׁם name.
מִיטָה tilth.	עָפָר dust.	קוֹל voice.	שׁוֹפָר trumpet.
* מִצָּר summit.	עֵשֶׂב herb.	קִיר wall.	שָׁח pillar.
* מָקוֹם place.	פָּרֵעַ leader.	קָרֵב war.	* תְּהוֹם deep.
מַטְּל staff.	* צִיָּא host.	* רְחוּב street.	

b. The following feminine nouns form their plural by adding **ים** : those marked thus (†) are sometimes masculine :

† אֶבֶן stone.	† דֶּרֶךְ way.	בְּסֵמֶת spelt.	פְּתִיחָה flax.
אַלֶּה terebinth.	דֵּן law.	לְבֵנָה brick.	פֶּר morsel.
אַלְמָנוּת widowhood.	זְמוּרָה branch.	מִלָּה word.	רֹחֵל sheep.
אִשָּׁה woman.	זִנָּה whoredom.	נִמְלָה ant.	שִׁעֲרָה barley.
גַּחְלִית coal.	חֲטָה wheat.	סִמָּה measure.	תְּבִלָּה ear of corn.
† גֶּפֶן vine.	חֹשֶׁךְ darkness.	עֵז she-goat.	נֹטָה acacia.
רֶבֶל fig-cake.	יוֹנָה dove.	עִיר city.	תְּאֵנָה fig.
דְּבוּרָה bee.	† כֵּר pitcher.	פְּלִגְשָׁה concubine.	

Also **בִּרְצִים** eggs which is not found in the singular.

c. The following nouns form their plural by adding either **ים** or **ות** :

#### MASCULINE NOUNS.

אֵרֶם porch.	לֵב heart.	מִצְדָּה delicacy.	פְּרִיץ breach.
אֵר lion.	מֵאֹר light.	מִצְדָּה fountain.	צוֹר neck.
דּוֹר generation.	מִגְדָּל tower.	מִשְׁכָּב bed.	קֶבֶר grave.
זֶבַח sacrifice.	מוֹסָד foundation.	מִשְׁכָּן dwelling.	קֶנֶה reed.
זִכְרוֹן memorial.	מוֹסָר bond.	נָחַר river.	קֶרֶם axe.
יוֹם day.	מוֹשָׁב seat.	סֶה basin.	שָׂדֶה field.
יָעַר forest.	מִזְלָק bowl.	עֲוֹן iniquity.	שָׁבוּעַ week.
כֹּלֵר laver.	מִכְאוֹב pain.	עָקֵב heel.	תִּשְׁנוּגָה delight.
כִּנּוֹר harp.	מִסְמָר nail.		

#### FEMININE NOUNS.

אִרְמָה terror.	אֲשִׁישָׁה grape-cake.	נֶעַל shoe.	פֶּרֶסֶה hoof.
אֶלְמָה sheaf.	אֲשֵׁרָה Astarte.	צִרְמָה heap.	שָׁנָה year.
אִמָּה people.	חֲלִיטָה spear.		

#### NOUNS CONSTRUED IN EITHER GENDER.

אֶלְלוֹת, אֶלְלוֹת aloes.	חַלּוֹן window.	מִטָּה rod.	עֵצ bone.
בִּגְד garment.	חֲצֵר court.	נֶפֶשׁ soul.	עֵר time.
גֶּב rim.	כֶּסֶר circle.	סִר thorn.	פֶּעַם foot.
חֵיכָל temple.	מִבְצָר fortress.	עָב cloud.	צִלְע side.
זְרֹעַ arm.	מַחֲנֶה camp.	עֲבָת cord.	

d. The two forms of the plural, though mostly synonymous, occasionally differ in sense as in Latin *loci* and *loca*. Thus כְּבָרִים is used of round masses of money, *talents*, כֶּבֶדֹת of bread, round *loaves*; סִירִים *thorns*, סִירֹת *hooks*; עֲקָבִים *heels*, עֲקָבוֹת *foot-prints*; פְּגָמִים *footsteps* of men, פְּגָמוֹת *feet* of articles of furniture. Comp. § 198. c. Sometimes they differ in usage or frequency of employment: thus יָמֹת *days*, שָׁנֹת *years*, are poetical and rare, the customary forms being רָמִים, שָׁנִים.

e. Nouns mostly preserve their proper gender in the plural irrespective of the termination which they adopt; though there are occasional exceptions, in which feminine nouns in ים are construed as masculines, e. g. נָשִׁים *women* Gen. 7:13, מִלִּים *words* Job 4:4, נְמָלִים *ants* Prov. 30:25, and masculine nouns in וֹת are construed as feminines, e. g. מִשְׁכָּנוֹת *dwellings* Ps. 84:2.

f. In explanation of the apparently promiscuous or capricious use of the masculine and feminine endings, it may be remarked that the termination ים in strictness simply indicates the plural number, and is indeterminate as to gender, § 199. e, though the existence of a distinct form for the feminine left it to be appropriated by the masculine. The occurrence of ים in feminine nouns, and even in the names of females, as נָשִׁים *women*, נָזִירִים *she-goats*, may therefore, like the absence of the distinctive feminine ending from the singular, be esteemed a mere neglect to distinguish the gender by the outward form. The occurrence of the feminine ending in a masculine noun, whether singular or plural, is less easily accounted for. Such words may perhaps, at one period of the language, have been regarded as feminine, the subsequent change of conception, by which they are construed as masculine, failing to obliterate their original form. Such a change is readily supposable in words, which there is no natural or evident reason for assigning to one sex rather than the other; but not in אֲבוֹת *fathers*, which can never have been a feminine. One might be tempted in this case to suspect that וֹת was not the sign of the plural, comp. אחות *sister*, חמור *mother-in-law*, but that ו belonged to the radical portion of the word, and that ה was appended to form a collective, *fatherhood*, § 198, which has in usage taken the place of the proper plural. More probably, however, the idea of official dignity, which was so prominently attached to the paternal relation in patriarchal times, is the secret of the feminine form which אֲבִי assumes in the plural, comp. פְּרָעוֹת *leaders*, קֹהֲלֵת *preacher*, while its construction as a masculine springs so directly out of its signification as to remain unaffected. And this suggests the idea that the like may have happened to names of inanimate objects. They may receive the feminine ending in its neuter sense to designate them as things, § 198. c, while at the same time they are so conceived that the masculine construction is maintained.

§ 201. 1. Some substantives are, by their signification or by usage, limited to the singular, such as material nouns taken in a universal or indefinite sense, אֵשׁ *fire*, זָהָב *gold*, אֲדָמָה *ground*; collectives, בָּנִים *children*, עוֹף *fowl*, צִיִּים *birds* of

prey, בָּקָר *large cattle* (noun of unity שׁוֹר *an ox*), צֶמֶד *small cattle* (noun of unity שֶׁה *a sheep or goat*); many abstracts, יְשׁוּעָה *salvation*, עִוְרָה *blindness*. On the other hand some are found only in the plural, such as nouns, whose singular, if it ever existed, is obsolete, מַיִם *water*, פָּנִים *face or faces*, שָׁמַיִם *heaven*, מְעֵימִים *bowels*, מַחִים *men*, מְרֹאשׁוֹת *adjacent to the head*, and abstracts, which have a plural form, חַיִּים *life*, אֲהָבִים *love*, רַחֲמִים *mercy*, תְּחִבּוּלוֹת *government*.

a. The intimate connection between a collective and an abstract is shown by the use of the feminine singular to express both, § 198. In like manner the plural, whose office it is to gather separate units into one expression, is used to denote in its totality or abstract form that common quality which pervades them all and renders such a summation possible, comp. τὰ δίκαια *right*, τὰ ἄδικα *wrong*. Some abstracts adopt indifferently the feminine or the plural form, אֱמֻנָה and אֱמֻנִים *fidelity*, גְּאֻלָּה and גְּאוּלִּים *redemption*, חַיָּה and חַיִּים *life*, חֹשֶׁךְ and חֹשְׁכִים *darkness*, מְלָאָה and מְלָאִים *setting of gems*.

b. The form קְבוּלִים is adopted by certain words which denote periods of human life. בְּעוּרִים *childhood*, עֲלֻמִּים *youth*, בְּחָרִים *adolescence*, בְּתוּלִים *virginity*, פְּגֻלוֹת *period of espousals*, זְקֵנִים *old age*.

c. Abstracts, which are properly singular, are sometimes used in the plural to denote a high degree of the quality which they represent, or repeated exhibitions and embodiments of it, גְּבוּרָה *might*, גְּבוּרוֹת *deeds of might*.

2. There are a few examples of the employment of the plural form when a single individual is spoken of, to suggest the idea of exaltation or greatness. It is thus intimated that the individual embraces a plurality, or contains within itself what is elsewhere divided amongst many. Such plurals of majesty are אֱלֹהִים *God* the supreme object of worship, אֱדֹנָי *Supreme Lord* prop. *my Lord*, § 199. c, and some other terms referring to the divine being, גְּבוּרִים Eccles. 12 : 1, קְדוּשִׁים Hos. 12 : 1; also, אֱדֹנִים (rarely with a plural sense) *lord*, בְּעָלִים (when followed by a singular suffix) *master*, בְּהֵמוֹת *Behemoth, great beast*, and possibly תְּרַפִּים *Teraphim*, which seems to be used of a single image, 1 Sam. 19 : 13, 16.

§ 202. The dual is formed by adding ים to the singular

of both genders, ה as the sign of the feminine remaining unchanged, and ה, reverting to its original form ה, § 196. *b*,  
 חַד *hand* du. יָדַי, דַּלְתַּי *door* du. שֵׁפָה, לִפְּי *lip* du. שִׁפְתָּי.

*a.* The dual ending in Hebrew, as in the Indo-European languages, Bopp Vergleich. Gramm. § 206, is a modified and strengthened form of the plural ending. The Arabic goes beyond the Hebrew in extending the dual to verbs and pronouns. The Chaldee and Syriac scarcely retain a trace of it except in the numeral two and its compounds.

§ 203. The dual in Hebrew expresses not merely two, but a couple or a pair. Hence it is not employed with the same latitude as in Greek of any two objects of the same kind, but only of two which belong together and complete each other. It is hence restricted to

1. Double organs of men or animals, אָזְנוֹת *ears*, אֶפְרוֹת *nostrils*, קַרְנוֹת *horns*, כַּנְפוֹת *wings*.

2. Objects of art which are made double or which consist of two corresponding parts, נַעֲלָיִם *pair of shoes*, מֵאזְנוֹת *pair of scales*, מְלַקְחוֹת *pair of tongs*, דְּלָתַיִם *folding doors*.

3. Objects which are conceived of as constituting together a complete whole, particularly measures of time or quantity, יוֹמִימִים *period of two days*, בִּידוּם *two weeks*, שָׁבָעִים *fortnight*, שְׁנָתַיִם *two years*, בִּינְיָוִם *biennium*, סָאֲתַיִם *two measures*, כְּפָרַיִם *two talents*, דְּרָכַיִם Prov. 28 : 6, 18 *double way* (comp. in English *double dealing*), נְהָרַיִם *pair of rivers*, i. e. the Tigris and Euphrates viewed in combination.

4. The numerals שְׁנָיִם *two*, כְּפָלַיִם *double*, מֵאֲתַיִם *two hundred*, אֲלָפַיִם *two thousand*, רַבּוּתַיִם *two myriads*, שִׁבְעָתַיִם *sevenfold*, כְּלָאִים *of two sorts*.

5. A few abstracts, in which it expresses intensity, עֲצֵלְתַּיִם *double-slothfulness*, מְרִיבַיִם *double-rebellion*, צְהָרַיִם *double-light*, i. e. noon, רָשָׁעִימַיִם *double-wickedness*.

*a.* Names of objects occurring in pairs take the dual form even when a higher number than two is spoken of, שְׁלֹשׁ הַשָּׁנִים 1 Sam. 2 : 13 *the three teeth*, אַרְבַּע כַּנְפוֹת Ezek. 1 : 6 *four wings*, שֵׁשׁ כַּנְפוֹת Isa. 6 : 2 *six wings*.

שִׁבְעָה עֵינָיו Zech. 3:9 *seven eyes*, וְכָל-בְּרָכָיו and כָּל-יָדָיו *all the hands and all knees* Ezek. 7:17. Several names of double organs of the human or animal body have a plural form likewise, which is used of artificial imitations or of inanimate objects, to which these names are applied by a figure of speech, § 198. *c.* קַרְנֵימִי קַרְנֵי horns, קַרְנֵי altar, כַּנְּפֵי wings, קַנְפוֹת extremities. כַּתְּפֵי shoulders. כַּתְּפוֹת shoulder-pieces of a garment, עֵינָיו eyes, צִדְּיוֹת fountains, רַגְלָיו feet, רָגְלִים times prop. beats of the foot. In a few instances this distinction is neglected, שִׁפְתָּיו and שִׁפְתֹּת lips, רִדְּיוֹ and רִדּוֹ sides, רַקְבָּיו extremities.

*b.* The dual ending is in a very few words superadded to that of the plural, הַמְּוֵת walls of a city. הַמְּוֵת double walls, לִיחֹת boards, לִחְוֵי double boarding of a ship, גִּדְרֵיהֶם name of a town in Judah, Josh. 15:36.

*c.* The words מַיִם water and שָׁמַיִם heaven have the appearance of dual forms, and might possibly be so explained by the conception of the element of water as existing in two localities, viz. under and above the firmament, Gen. 1:7, and heaven as consisting of two hemispheres. They are, however, commonly regarded as plurals, and compared with such plural forms in Chaldee as שְׁמַיִן Dan. 5:9 from the singular שָׁמַיָא. In יְרוּשָׁלַם Jerusalem, or as it is commonly written without the Yodh יְרוּשָׁלַם, the final Mem is not a dual ending but a radical, and the pronunciation is simply prolonged from יְרוּשָׁלַם, comp. Gen. 14:18, Ps. 76:3, though in this assimilation to a dual form some have suspected an allusion to the current division into the upper and the lower city.

§ 204. It remains to consider the changes in the nouns themselves, which result from attaching to them the various endings for gender and number that have now been recited. These depend upon the structure of the nouns, that is to say, upon the character of their letters and syllables, and are governed by the laws of Hebrew orthography already unfolded. These endings may be divided into two classes, viz.:

1. The feminine ת, which, consisting of a single consonant, causes no removal of the accent and produces changes in the ultimate only.

2. The feminine ה, the plural ים and וֹת, and the dual ים, which remove the accent to their own initial vowel, and may occasion changes in both the ultimate and the penult.

§ 205. Nouns which terminate in a vowel undergo no change on receiving the feminine characteristic ת, מוֹצָאֵי,

*Moabite*, מוֹאבִּית *Moabiteess*, מוֹאבִּיָּתָא *finding* fem. חָטָא, *sinner*, חַטָּאת *sin*, § 198. Nouns which terminate in a consonant experience a compression of their final syllable, which, upon the addition of ת, ends in two consonants instead of one, § 66. 2, and an auxiliary Seghol is introduced to relieve the harshness of the combination, § 61. 2. In consequence of this the vowel of the ultimate is changed from *ā* or *ă* to *ē*, § 63. 2. *a*, from *ē* or *ī* to *ē*, or in a few words to *ē*, and from *ō* or *ū* to *ō*, § 61. 4. אֲדָמָה *reddish* fem. נִשְׁבָּרָה *broken* fem. גָּבִיר, הֶלֶכָה *going* fem. אֲרָמְיָה *master*, נָבִיָּה *mistress*, חֲמִשָּׁה *five* fem. אִישׁ, חֲמִשָּׁה *woman*, § 214. 1. *b*, נִפְּזָה *scattered* fem. נְחִישָׁה and נְחִשָּׁה *brass*. When the final consonant is a guttural, there is the usual substitution of Pattahh for Seghol, שְׁמִיעָה *hearing* fem. מִנִּיעָה *touching* fem.

a. In many cases the feminine is formed indifferently by ת or by ה; in others usage inclines in favor of one or of the other ending, though no absolute rule can be given upon the subject. It may be said, however, that adjectives in י, almost always receive ת; active participles, except those of עָ, עוֹ, and לָה verbs, oftener take ת than ה; ת is also found, though less frequently, with the passive participles except that of Kal, from which it is excluded.

b. A final י, ו, or ה is sometimes assimilated to the feminine characteristic ה and contracted with it, § 54, בַּת for בִּתּוּהָ *daughter*, for מַתָּה *gift*, אֱמֶת for אֱמֶתָה *truth*, אֶחָד for אֶחָדָה *one*, 1 Kin. 1:15 for מְשַׁרְתָּה *ministering*, מְשַׁחָה Mal. 1:14 for מְשַׁחָה *corrupt*, מַחְבֶּה for מַחְבֶּהָ *pan*. The changes of the ultimate vowel are due to its compression before concurring consonants.

c. The vowel *ū* remains in חֲשׂוּמָה Lev. 5:21 *deposit*, and the proper name תַּנְחֻמֶּת *Tanhumeth*. From אָח *brother*, חָם *father-in-law* are formed אָחוּת *sister*, חָמוּת *mother-in-law*, the radical ו, which has been dropped from the masculine, retaining its place before the sign of the feminine, comp. § 101. 1. *a*; נִפְּלָאָה *difficult* Deut. 30:11 is for נִפְּלָאָה from נִפְּלָאָה.

§ 206. The changes which result from appending the feminine termination ה, the plural terminations ים and ות, and the dual termination ים, are of three sorts, viz.:

1. Those which take place in the ultimate, when it is a mixed syllable.







כָּלוֹת, or receiving Daghesht-forte conservative in order to preserve the short vowel, אֲגֻלּ pool pl. אֲגֻלִּים; so אֲוֵל wheel, הָרֵם myrtle, מְעַט few, חֲתָחָה frightful, חֲרָחֵק greenish, מִצְוֵה desire. Before gutturals Pattahh may be retained in an intermediate syllable, לֶחֶם fresh pl. לֶחָיִם, or lengthened to Kamets, § 60. 4, שֹׁר prince pl. שָׂרִים fem. שָׂרָה; so אֶצְבָּעוֹת fingers, אַרְבָּעָה four, מִכְבָּצִים helmets, מִצְרִים straits and הִדְרָאִים baskets, לִלְאָה loops, which do not occur in the singular, but are commonly referred to הִדְרָה, לִלְאָה, § 194. b, ר being changed to ׀ as in § 208. 3. d; also שֹׁר breast, which omits Daghesht du. שָׂרָה. Pattahh is in the following examples changed to Hhirik before the doubled letter, § 58. 2, מִי prey fem. מִיָּה, חָיָה fear fem. חֲתָחָה, גֶּת wine-press pl. גִּתּוֹת, מָד garment pl. מִדּוֹת and מִדּוֹת, מָס tribute, סָה basin, מֶס morsel, צָר side, גִּלְגָּל wheel, סִכְסָכוֹת baskets, סִנְסָנִים palm-branches, מוֹרֵג threshing-sledge pl. מוֹרְגִים or by the resolution of Daghesht-forte, § 59. a, מוֹרְגִים. It is rejected from צִלְצִל cymbal pl. צִלְצָלִים, זֶן sort pl. זָנִים, גִּבְרִיָּה berries, probably from גִּבְרָה and מָתִים men, from the obsolete singular, מֵת. The plural of עָם people is עַמִּים and in a very few instances with the doubled letter repeated. עַמְמִים; so הָר mountain pl. הָרִים and הַרְרִים Deut. 8:9. צֶל shadow pl. צִלְצִלִּים, חֹק statute pl. חֻקִּים, and twice in the construct, חֻקְהֶם Judg. 5:15, Isa. 10:1, which implies the absolute form חֻקִּים.

b. The final letter is doubled after Kamets in the following words besides those from עָ roots, אֲוֵל porch pl. אֲוֻלִּים; so אֲחִיר hire, גִּמֵּל camel, זֶמַן time, מַחְשֶׁה darkness, מִרְחָק distance, קָטָן small, בִּזְיוֹן green, שָׁאֲנָן quiet, שׁוֹשַׁן lily, שֶׁשֶׁן coney, to which should perhaps be added עֲקָרָה Deut. 8:15 scorpion, though as it has a pause accent in this place which is the only one where it is found with Kamets, its proper form may perhaps have been עֲקָרָה, § 65. The Niphal participle נִכְבָּר honored has in the plural both נִכְבָּרִים and נִכְבָּדִים. Several other words, which only occur in the plural, are in the lexicons referred to singulars with Kamets in the ultimate; but the vowel may, with equal if not greater probability, be supposed to have been Pattahh. Kamets is shortened to Pattahh before ה, which does not admit Daghesht-forte, in the plurals of אָח brother pl. אֲחָי, חֹך hook, מִכְבָּט confidence, § 60. 4. a.

c. The following nouns with Hholem in the ultimate fall under this rule, in addition to those derived from עָ roots, גִּבְעוֹן peak pl. גִּבְעוֹנִים, חֲרָטָה sacred scribe, חֲרָצָב band, לָאָה nation, עִירָה naked, and several adjectives of the form קָטָל, which are mostly written without the vowel-letter ו, § 14. 3, e. g. אֲדָם red fem. אֲדָמָה, אֲדָמִים, אֲדָמָה terrible, אֲרָה long, etc.; אֲשִׁפְחָה dunghill takes the form אֲשִׁפְחוֹת in the plural.

d. There are only two examples of doubling when the vowel of the ultimate is Shurek, חֲרָטָה Prov. 24:31 nettles or brambles from חֲרָה, רָאִיָה Esth. 2:9 from רָאָה Kal pass. part of רָאָה.

e. אִישׁ (אֲנָשׁ) man is not contracted in the plural אֲנָשִׁים men; in the feminine, for the sake of distinction, the initial weak letter is dropped, נָשִׁים women, which is used as the plural of אִשָּׁה woman; אֲנָשִׁים men and אִשָּׁה women are rare and poetic. אֲתָ ploughshare has either אֲתָהִים or אֲתָהִים in the plural.

§208. 1. Segholate nouns, or those which have an unaccented vowel in the ultimate, drop it when any addition is made to them, §66. 2. (1). As this vowel arose from the concurrence of vowelless consonants at the end of the word, the necessity for its presence ceases when that condition no longer exists. Segholates thus revert to their original form of a monosyllable ending in concurrent consonants, §183.

2. Monosyllables of this description receive the feminine ending with no further change than the shortening due to the removal of the accent, in consequence of which *ō* becomes *ō* or more rarely *ū*, *ē* becomes *ī* or more rarely *ē*; *ē* may be restored to *ū* from which it has commonly arisen, §183, or like *ē* it may become *ī* or *ē*, עֲצָמָה (עֲצָם) *strength* fem. חֵפְזָה (חֵפֶז) fem. חֵפְזָה *freedom*, אָמַר (אָמַר) *saying* fem. אָמְרָה and אָמְרָה, מֶלֶךְ (מֶלֶךְ) *king* מֶלֶכָה *queen*, טָבַח *slaughter* fem. טָבַחָה.

a. Nouns having either of the forms קִטְלָה, קִטְלָה, קִטְלָה, קִטְלָה, are consequently to be regarded as sprung from monosyllables with the vowel given to the first radical.

3. Before the plural terminations a pretonic Kamets is inserted, and the original vowel of the monosyllable falls away, מֶלֶךְ (מֶלֶךְ) *king* pl. מְלָכִים, מֶלֶכָה *queen* pl. מְלָכוֹת, אָמַר (אָמַר) *saying* pl. אָמְרִים, אָמְרָה *id.* pl. אָמְרוֹת, פָּעַל (פָּעַל) *work*, pl. פְּעָלִים, חָטָא *sin* pl. חַטָּאִים.

a. Pretonic Kamets is not admitted by the numerals עֶשְׂרִים *twenty* from עֶשֶׂר *ten*, שִׁבְעִים *seventy* from שֶׁבַע *seven*, תִּשְׁעִים *ninety* from תֵּשַׁע *nine*. The words פִּסְטָכִיּוֹנִים *pistachio-nuts*, הֶבְנִיּוֹת *ebony*, צִצְאִילִים Job 40:21, 22, חֲמִימִים *mercies*, שִׁקְמוֹת and שִׁקְמוֹת *sycamores*, which do not occur in the singular, have been regarded as examples of a like omission. But there need be no assumption of irregularity if the first is taken with Fürst from בְּטָנָה, the second with Gesenius from הֶבְנִי, and the others are explained after a like analogy. Quadriliteral Segholates also receive pretonic Kamets in the plural פְּנָנִים pl. פְּנָנִים *merchants*, unless the new letter creates an additional syllable, in which case the introduction of Kamets would prolong the word too much, פְּלִגְשָׁה *concubine* pl. פְּלִגְשָׁיִם.

b. The superior tenacity of Hholem, §60. 1. a (4). is shown by the occasional retention of *o*, not only as a compound Sh'va under gutturals, אֶרְחוֹת way pl. אֶרְחוֹת, so אֶרְחוֹת *month*, אֶרְחוֹת *thicket*, עֶשֶׂר *sheaf*, עֶשֶׂר *fawn*; but as

Kamets-Hhatuph in קָדֵשׁ *holiness* pl. קְדָשִׁים and קְדָשִׁים *root* pl. שְׁרָשִׁים, § 19. 2, or as a long vowel in אֹהֶל *tent* pl. אֹהֳלִים, אֹרֶה *stall* pl. אֹרְהוֹת, § 60. 3. c, or shifted to the following letter so as to take the place of the pretonic Kamets in בָּהֶן *thumb* pl. בְּהוֹנוֹת, נֹגַהּ *brightness* pl. נִגְהוֹת, § 184. a. Comp. פָּסֵל (פָּסֵל) *graven image* pl. פְּסִילִים. In other nouns it is rejected, בֹּקֶר *morning* pl. בְּקָרִים; so גֶּרֶן *threshing-floor*, כֶּפֶר *cypress*, קֶמֶץ *handfull*, רֶמֶח *spear*, רִיחַם *juniper*, שֶׁל *hollow of the hand*.

c. Middle Vav quiesces in the plural of the following nouns: מָוֶת *death* pl. מוֹתִים, עֲוֹלָה *iniquity* pl. עוֹלֹת. Gesenius regards אֲוִיִּם Prov. 11:7, Hos. 9:4, as the plural of אָוֶן, while others derive it from אֵוֶן, translating it *riches* in the former passage and *sorrow* in the latter, the primary idea out of which both senses spring being that of *toil*. Middle Yodh quiesces in the plural of אֶלֶל *ram* pl. אֵילִים, זֵית *olive* pl. זֵיתִים, לַיְלָה *night* pl. לַיְלוֹת, but not in חֵזֶק *strength* pl. חֲזָקִים, צִוְּרֵי *fountain* pl. עֲצֻרוֹת, אֶסֶל *ass-colt* pl. עֲצָרִים, גֹּאֵז *goat* pl. הִרְשִׁים. The plural of גֵּיא *valley* is גְּאֻיִּם by transposition from the regular form גִּיאוֹת which is twice found in the K'thibh 2 Kin. 2:16, Ezek. 6:3; בֵּית *house* has as its plural בֵּיתִים, whether this be explained as for בְּנֵי־בֵית from בָּנָה *to build* or for בְּהֵי־בֵית from בָּנוּ *to lodge*. Middle Yodh always quiesces before the feminine and dual endings, צִיד *provision* fem. צִידָה, עֵינַי *eye* du. עֵינַיִם.

d. Monosyllables in י from לִיָּה roots belong properly to this formation, § 57. 2 (4) and § 184. b, and follow the rules given above both in the feminine הַלִּי (חֲלִי) *necklace* fem. הַלִּיָּה, and the plural אֲלִי (אֲרִי) *lion* pl. אֲלִיִּם and אֲרִיִּים, אֲרִי *kid* pl. אֲרִיִּים, or with the change of י to א, § 56. 4, which also occurs in verbs, § 177. 3, הַלִּי *necklace* pl. הַלִּיאִים, פָּתִי *simple* pl. פָּתִיִּים, פָּתִיָּה and פָּתִיָּה *gazelle* pl. פָּתִיָּה, צִבִּי *gazelle* pl. צִבִּיָּה, and צִבִּיָּה *branches*, עֲצָאִים *branches*, לִבָּאִים *lions* are referred to צִבִּי and לִבִּי though these singulars do not occur; כֶּלִי (כִּלִּי) *utensil* does not receive Kamets in the plural כֶּלִּים.

4. The dual sometimes takes a pretonic Kamets like the plural, but more frequently follows the feminine in not requiring its insertion, דֶּלֶת (דִּלְתָּה) *door* du. דֶּלְתַּיִם, דֶּרֶךְ (דִּרְכָּה) *way* du. דֶּרְכַּיִם, קֶרֶן (קִרְנָה) *horn* du. קֶרְנַיִם and קֶרְנִים, נֶגֶל (נִגְלָה) *cheek* du. נֶגְלַיִם, לֶכְתֵּם (לִכְתָּה) *knee* du. לֶכְתַּיִם, so מֶתֶן (מִתְנָה) *camp* du. מֶתְנַיִם, עֶרְבַּיִם.

§ 209. When the ultimate is a simple syllable, the following cases occur, viz :

1. Final ה is rejected before the feminine and plural endings, יָפָה *beautiful* fem. יָפָה f. pl. יָפוֹת, מַעֲשֶׂה *work* pl. מַעֲשִׂים; so מַחֲנֶה *camp* du. מַחְנַיִם.

a. The last radical in words of this description is properly י, which is rejected after a vowelless letter, § 62. 2. c, so that יָפָה is for יָפָה and







§ 210. The changes, which occur in the penult, arise from the disposition to shorten the former part of a word, when its accent has been carried forward by accessions at the end, § 66. 1. They consist in the rejection of Kamets or Tsere, גָּדוֹל *great* fem. גְּדוֹלָה pl. גְּדוֹלִים f. pl. גְּדוֹלוֹת דָּבָר, גְּדוּלָה *wing* du. זָכָרָה pl. זְכוֹרוֹת memorial pl. זְכוֹרוֹת דְּבָרִים word pl. מְשִׁיבָה fem. מְשִׁיבָה pl. מְשִׁיבִים restoring pl. מְשִׁיבָה distress pl. מְשִׁיבָה Levite pl. לֵוִי, except from nouns in הָ in which the place of the accent is not changed by the addition of the terminations for gender and number, § 209. 1, רְפָה *beautiful* fem. רְפָה pl. רְפוּת שָׂדֶה *field* pl. שְׂדוֹת קָשָׁה *hard* pl. קָשִׁים מַעֲוָה pl. מַעֲוִים and מַעֲוֹת bowels, נָכָה *smitten* pl. נָכִים. Other penultimate vowels are mostly exempt from change.

a. Kamets, which has arisen from Pattahh in consequence of the succeeding letter not being able to receive Dagheshe-forte, as the form properly requires, is incapable of rejection. Such a Kamets is accordingly retained without change before ר, e. g. חָרַשׁ for חָרֵשׁ, § 187. 1, *workman* pl. חָרָשִׁים, so פָּרָשׁ *horseman*, בָּרִיחַ *fugitive*, סָרִיס (const. סָרִיס) *eunuch*, עָרִיץ *terrible*, פָּרִיץ *violent*, דִּילִיגֵנְט *diligent*, or shortened to Pattahh before ה, § 60. 1. a (4), בָּחוּר *young man* pl. בָּחוּרִים. Kamets is also retained in certain עָ and לָ derivatives as a sort of compensation for the reduction of the root by contraction or quiescence, e. g. מָגֵן *shield* pl. מַגְנִים and מְצוּדָה *fortress* pl. מְצוּדִים, עֵצָה *branch* pl. עֵצִים, זֵיתָה *corner* pl. זֵיתִים. Other instances of its retention are rare and exceptional, בָּגָד *treacherous* fem. בָּגִידָה (const. בָּגִידָה) *week* pl. שָׁבָעָה and שָׁבָעָה but du. שָׁבָעָה, שָׁבָעָה *warrior* pl. שָׁבָעָה.

b. When Kamets following a doubled letter is rejected, and Dagheshe-forte is omitted in consequence, § 25, the antepenultimate vowel is in a few instances changed from Hhirik to Seghol, § 61. 5, חֲזִיוֹן *vision* pl. חֲזִיוֹנוֹת, עֲשָׂרִים *a tenth* pl. עֲשָׂרִים, but זְכוֹרוֹת memorial pl. זְכוֹרוֹת.

c. Tsere is not rejected if it has arisen from Hhirik before a guttural in a form which properly requires Dagheshe-forte, חָרַשׁ for חָרֵשׁ, § 187. 1. b, עֵינָה or עֵינָה, § 14. 3, רִי, or if it is commonly represented by ר, חָרַשׁ pl. חָרָשִׁים, or פֶּרֶץ, § 186, *hammer* pl. פֶּרֶצִים, or a radical ר quiesces in it, אֶתֶן or אֶתֶן, § 189, *perennial* pl. אֶתְנָה or אֶתְנָה, אֶתְנָה *temple* pl. אֶתְנָה (from רָהוּ, § 189) *rectitude*, מִשְׁתָּה and מִשְׁתָּה, אֶתְנָה (from אֶתֶן or אֶתֶן) *proud*. Other cases are rare and exceptional, e. g. אֶתְנָה Neh. 3: 34 *feeble*.

d. Hholem is almost invariably retained in the penult, yet it yields to the strong tendency to abbreviation in the following trisyllables: אֶשְׁדּוּדִית *Ashdoditess* pl. אֶשְׁדּוּדִית Neh. 13: 23 K'ri (K'thibh *Ashdoditess*), אֶמּוֹנִית *Ammonitess* pl. אֶמּוֹנִית id. (K'thibh *Ammonitess*, 1 Kin. 11: 1), אֶרֶדִּי.

*Sidonian* f. pl. צִדְנִיָּה where long Hhirik becomes Tsere before concurrent consonants, § 61. 4.

e. When the penult is a mixed syllable containing a short vowel, it is ordinarily not subject to change, § 58. 2. The tendency to the greatest possible abbreviation is betrayed, however, in a few examples by the reduction of the diphthongal Seghol to Pattahh, comp. § 60. 3. *b*, אֲשָׁכְל cluster pl. אֲשָׁכְלוֹת Cant. 7 : 8. מֶרְכָּבָה *chariot* fem. מֶרְכָּבוֹת pl. מֶרְכָּבָה, מֶרְכָּבָה, or of Pattahh to the briefest of the short vowels Hhirik, comp. § 207. 2. *a*, זֶלְעָפָה *fury* pl. זֶלְעָפוֹת *fork* pl. מִזְלָאוֹת, § 190. *a*, צִלְחָה *dish* pl. צִלְחוֹת by the resolution of Daghesh-forte for צִלְחוֹת, § 59. *a*; אֲחֵר for אֲחֵר *other* has in the plural אֲחֵרִים, אֲחֵרִים as if from אֲחֵר, אֲחֵר *coal* has pl. גְּחָלִים by § 63. 1.

§ 211. In forming the plural of nouns, which have a feminine ending in the singular, the latter must first be omitted before the rules already given are applied. Thus, מַמְלָכָה *kingdom* by the omission of the feminine ending becomes מַמְלָךְ, hence, by § 207. 1, its plural is מַמְלָכוֹת; so מַלְכָּה *queen* becomes מַלְכֶּה, and by § 208. 3. its plural is מַלְכוֹת; אֵפֹדָה *epistle* becomes אֵפֹד, and by § 207. 1. its plural is אֵפֹדִים. As precisely the same changes result from appending the feminine ה, and the plural endings, except in the single case of Segholate nouns or monosyllables terminating in concurrent consonants, § 208, nouns in ה, become plural with no further change than that of their termination; only in the exceptional case referred to a pretonic Kamets must be inserted. Nouns in ה, after omitting the feminine ending, are liable to the rejection or modification of the vowel of the ultimate in forming the plural, as explained § 207. 1. *d*. and *e*. On the other hand, as the dual ending is not substituted for that of the feminine singular, but added to it, no such omission is necessary in applying the rules for the formation of the dual, it being simply necessary to observe that the old ending ה, takes the place of ה, § 202. Thus שָׁנָה (שָׁנָה) *year*, by § 210, becomes in the dual שְׁנָתַיִם, דֶּלֶת *door*, by § 208. 4, du. דְּלָתַיִם, נְחֹשֶׁת *brass* du. נְחֹשֶׁתַיִם.

*a*. In the following examples a radical, which has been rejected from the singular, is restored in the plural, אֲמָה (אֲמָהָ) *maid-servant* pl.

אֲחֵהוּן, מִנָּה (for מִנְהָ from מִנָּה) *portion* pl. מִנְהוֹת and מִנְהָלוֹ, comp. § 208. 3. d, קָצָה (for קָצוֹת from קָצָה) pl. קָצוֹת; in like manner קָצוֹת *colleagues* is referred to the assumed singular קָצָה. פֶּתָה (פִּתְחָה) *governor* has in the plural both פִּתְחוֹת (const. פִּתְחוֹת) and פֶּתוֹת.

### THE CONSTRUCT STATE.

§ 212. When one noun stands in a relation of dependence on another, the second or specifying noun is, in occidental languages, put in the genitive case; in Hebrew, on the other hand, the second noun undergoes no change, but the first is put into what is commonly called the construct state (סְמוּךְ or נִסְמָךְ *supported*). A noun which is not so related to a following one is said to be in the absolute state (מִיכָרֶת *cut off*). Thus, דָּבָר *word* is in the absolute state; but in the expression דְּבַר הַמֶּלֶךְ *verbum regis, the word of the king*, דְּבַר is in the construct state. By the juxtaposition of the two nouns a sort of compound expression is formed, and the speaker hastens forward from the first noun to the second, which is necessary to complete the idea. Hence results the abbreviation, which characterizes the construct state.

a. The term *absolute state* was introduced by Reuchlin; he called the construct *the state of regimen*.

§ 213. The changes, which take place in the formation of the construct, affect

1. The endings for gender and number.
2. The final syllable of nouns, which are without these endings.
3. The syllable preceding the accent.

§ 214. The following changes occur in the endings for gender and number, viz. :

1. The feminine ending הַ is changed to תַּ, שִׁפְחָה *handmaid* const. שִׁפְחָת; the ending ת remains unchanged, מִשְׁמֶרֶת *observance* const. מִשְׁמֶרֶת.

a. The explanation of this appears to be that the construct state retains the old consonantal ending ה, the close connection with the following noun preserving it as if in the centre of a compound word, § 55. 2. c; whereas in the isolation of the absolute state, the end of the word is more liable to attrition and the consonant falls away.

b. Some nouns in ה, preceded by Kamets adopt a Segholate form in the construct, מַמְלָכָה *kingdom* const. מַמְלֶכֶת instead of מַמְלָכָה, § 61. 1. b. מִשְׁלָּה *dominion* const. מִשְׁלֶּחַ, מְלָאכָה *work* const. מְלָאכֶת, מִרְצָבָה *chariot* const. מִרְצָבֶת, מִרְפָּדָה *crown* const. מִרְפָּדֶת, לַהֲבָה *flame* const. לַהֲבֶת, עֲשָׂרָה *ten* const. עֲשָׂרֶת, or with the Seghols changed to Pattahhs under the influence of a guttural, מִשְׁפָּחָה *family* const. מִשְׁפַּחַת, מְשֻׁפָּחָה *four* const. מְשֻׁפַּחַת; אֶרְבֵּיעַת *fig-cake* const. אֶרְבֵּיעַת; אִשָּׁה *woman*, though it occurs in the absolute, Deut. 21: 11, 1 Sam. 28: 7, Ps. 58: 9, is mostly used as the construct of אִשָּׁה. On the other hand, חֶמְצָה *bottle* has in the construct חֶמְצָה Gen. 21: 14 (the accent thrown back by § 35. 1) as if from חֶמְצָה.

2. The ending ים of the masculine plural and ים of the dual are alike changed to י, עַמִּים *nations* const. עַמִּי, קַרְנִים *horns* const. קַרְנִי; וְיֵם of the feminine plural suffers no change קְלֹתַי *voices* const. קְלֹתַי.

a. The compression of *i* to *e* regularly takes place upon its being followed by concurrent consonants, § 61. 4. This is here suggested as the explanation of the change of vowel in the plural. It results from the close connection of the construct state, which as it were, unites the two words into one compound term; thus, בָּתִּים *houses* joined to גִּזְרֵת *hewn stone* would become בָּתִּים־גִּזְרֵת, and by the dropping of the nasal, according to § 55. 2. b, גִּזְרֵת בָּתִּים *houses of hewn stone*. Comp. § 199. e. In the dual the final nasal is likewise rejected, and *ay* combines to form the diphthongal *ē*, § 57. 2 (5).

b. In a very few instances the vowel ending of the masculine plural construct is added to feminine nouns בָּמֹתַי (the accent invariably thrown back by § 35. 1), commonly in the K'thibh במֹתַי const. of בָּמֹתַי *high-places*, 1 Sam. 26: 12; this takes place regularly before suffixes, § 220. 2.

§ 215. 1. In a mixed final syllable Kamets is commonly shortened to Pattahh: so is Tsere when preceded by Kamets; other vowels remain without change, יָד *hand* const. יָד, מוֹשֵׁב *seat* const. מוֹשֵׁב, צִוָּאר *neck* const. צִוָּאר, זָקֵן *old* const. זָקֵן, לֵב *heart* const. לֵב, גִּבּוֹר *mighty man* const. גִּבּוֹר.

a. Kamets remains in the construct of אוֹלָם *porch*, כָּתֹב *writing*, מִתָּן *gift*, עָבֹד *cloud* (once const. עָבֹד Ex. 19: 9), פְּתָוִם *decree* and יָם *sea*, e. g. יָם־הַיָּם *sea of salt*, except in the phrase יָם־סוּף *sea of weed*, i. e. *Red Sea*; חֵלֶב *milk* becomes חֵלֶב, and לָבָן *white* לָבָן Gen. 49: 12 in the construct.

b. Tsere remains in חָמֵשׁ *five* const. חָמֵשׁ, מִירֶנֶן *mire* const. מִירֶנֶן, יָפֵחַ *breathing* const. יָפֵחַ, רֶגֶל, רֶגֶל *heel* const. רֶגֶל, in the ע"ב derivative מִנֶּן *shield* const. מִנֶּן and in אָבֵל found in several proper names. It is occasionally shortened to Seghol before Makkeh in אָבֵל *mourning* const. אָבֵל, זֶה *time* const. זֶה, עֵת, עֵת and עֵת. שֵׁם *name* const. שֵׁם, שֵׁם and שֵׁם: בֶּן *son*, which in the absolute retains Tsere before Makkeh, Gen. 30:19, Ezek. 18:10, has in the construct בֶּן, בֶּן or בֶּן. Tsere is shortened to Pattahh in a few cases not embraced in the rule, viz.: בֶּן *nest* const. בֶּן, מַלְל *rod* const. מַלְל and מַלְל, אָבֵד Deut. 32:28 *perishing* const. of אָבֵד, the Kal participles of Lamedh guttural verbs, § 126. 1, and the following nouns with prefixed מ in several of which a preceding Pattahh is likewise changed to Hhirik, § 190. a. מִבְּשֵׁר *tithe* const. מִבְּשֵׁר, מִבְּשֵׁר *mourning* const. מִבְּשֵׁר, מִבְּשֵׁר *key* const. מִבְּשֵׁר and מִבְּשֵׁר, מִבְּשֵׁר *lair* const. מִבְּשֵׁר, מִבְּשֵׁר *clamour* const. מִבְּשֵׁר, מִבְּשֵׁר *matrix* const. מִבְּשֵׁר, מִבְּשֵׁר *corruption* const. מִבְּשֵׁר, מִבְּשֵׁר *altar* const. מִבְּשֵׁר.

c. Hholem is shortened to Kamets-Hhatuph before Makkeh in the construct of monosyllables from ע"ב roots, חָף *statute* const. חָף and חָף, rarely in other words גָּדֹל Prov. 19:19, Ps. 145:8, Nah. 1:3 (in the last two passages the K'thibh has גָּדֹל), קָנָן Job 17:10, Prov. 22:11, Ex. 30:23. שָׁלֵשׁ Ex. 21:11; this becomes Pattahh before the guttural in חָבֵה for חָבֵה construct of חָבֵה *high*. כֹּל *köl* construct of כֹּל *all* occurs twice, viz.: Ps. 35:10, Prov. 19:7, without a Makkeh following, § 19. 2. a; it must not be confounded with כָּל *kāl* Isa. 40:12 *he comprehended* pret. of כָּל.

d. The termination יִ becomes יִ in the construct, § 57. 2 (5), יִ *enough* const. יִ, יִ *life* const. יִ.

e. Three monosyllabic nouns form the construct by adding a vowel, אב *father* const. אב Gen. 17:4, 5, elsewhere אָבִי, אח *brother* const. אחִי, רֵעַ *friend* const. רֵעִה 2 Sam. 15:37, 1 Kin. 4:5, or רֵעִה 2 Sam. 16:16, Prov. 27:10 K'thibh. These may be relics of the archaic form of the construct, § 218, or the monosyllables may be abridged from ל"ה roots, § 185. 2. c.

2. In a simple final syllable ה is changed to הֵ, שֶׁ *sheep* const. שֶׁ, רֹעֶה *shepherd* const. רֹעֶה, שֶׂדֶּה *field* const. שֶׂדֶּה; other vowels remain unchanged.

a. This is an exception to the general law of shortening, which obtains in the construct. It has, perhaps, arisen from the increased emphasis thrown upon the end of the word, as the voice hastens forward to that which is to follow. In like manner the brief and energetic imperative ends in Tsere in ל"ה verbs, while the future has Seghol, § 168. c. An analogous fact is found in the Sanskrit vocative. The language of address calls for a quick and emphatic utterance; and this end is sometimes attained by shortening the final vowel, and sometimes by the directly opposite method of lengthening it. Bopp Vergleich. Gramm. § 205.

b. פֶּה *mouth* has פִּי in the construct.

c. Nouns ending in quiescent א preserve their final vowel unchanged in the construct, רָאָה *fearing* const. רָאָה, רָאָה *host* const. רָאָה.



§ 216. 1. Kamets and Tsere are commonly rejected from the syllable preceding the accent, מְקוֹם *place* const. מְקוֹם, שָׁנָה *year* const. שָׁנָה, שָׁנִים *years* const. שָׁנִי, אוֹצְרוֹת *treasures* const. אוֹצְרוֹת, יָדִים *hands* const. יָדִי, לֵב *heart* const. לֵב, חֵמָה *wrath* const. חֵמָה.

a. Kamets preceding the accented syllable is retained (1) when it has arisen from Pattahh before a guttural in consequence of the omission of Daghesh-forte, חָרֵשׁ (for חָרֵשׁ) *workman* const. חָרֵשׁ, פָּרָשׁ (פָּרָשׁ) *horseman* const. פָּרָשׁ, פָּרִיכָה (פָּרִיכָה) *vail* const. פָּרִיכָה, צָרָה (צָרָה) *distress* const. צָרָה; (2) in words from ע" and ע" roots, עָרִים (from עָרִי) *cities* const. עָרִי, בָּאִים (from בָּא) *coming* const. בָּאִי, (3) under מ prefixed to ע" roots, מָגֵן (from מָגֵן) *shield* const. מָגֵן, מְסָה (from מְסָה) *covering* const. מְסָה, מְצוֹד (from מְצוֹד) *fortress* const. מְצוֹד; (4) in ל"ה derivatives of the form גְּלוּת (from גְּלוּת) *exile* const. גְּלוּת, הַגּוּת *meditation* const. הַגּוּת. (5) in the construct dual and plural of trilateral monosyllables or Segholates from ל"א and ל"ה roots, לְחָיִים (from לְחָיִי) *cheeks* const. לְחָיִי, גְּדִירִים (from גְּדִירִי) *kids* const. גְּדִירִי, חַטָּאִים (from חַטָּאִי) *sins* const. חַטָּאִי; (6) in the following nouns in most of which it stands immediately before or after a guttural, § 60. 3. c, אָלָה *curse*, מַעְרָה *cave*, הַעֲלָה *conduit*, and the plurals, הַדְרָאִי, חֲרָשֵׁי Lev. 7: 38, מוֹצְאֵי, מוֹרְשֵׁי, מוֹשְׁעֵי, מוֹרְשֵׁי 2 Kin. 12: 8, מוֹשְׁעֵי Ezek. 27: 9, מוֹשְׁעֵי Job 34: 25, מוֹרְשֵׁי Eccles. 9: 1, חוֹשְׁבֵי.

b. Tsere is retained in words in which it is commonly represented by the vowel-letter י, or has י quiescing in it, הֵיכָל *temple* const. הֵיכָל, and in addition in the following, אֲבוֹת *crib* const. אֲבוֹת, so אֲזוּר *girdle*, אֲשֵׁן *thread*, אֲבֵרָה *foreign land* const. אֲבֵרָה, אֲבֵרָה *loss* const. אֲבֵרָה, so אֲבֵרָה Isa. 58: 10 *darkness*, אֲבֵרָה *pool*, אֲבֵרָה Ex. 22: 2 *theft*, אֲבֵרָה *plague*, אֲבֵרָה *overthrow*, אֲבֵרָה Gen. 49: 5 *sword*, אֲבֵרָה *molten-image*, אֲבֵרָה Job 16: 13 *heap*, אֲבֵרָה *excrement*, אֲבֵרָה *fig-tree*, אֲבֵרָה *deep sleep*, and the plurals, אֲבֵרָה *mourning* from אֲבֵרָה (אֲבֵרָה), so אֲבֵרָה *desiring*, אֲבֵרָה *sleeping*, אֲבֵרָה and אֲבֵרָה *rejoicing*, אֲבֵרָה *forgetting*, אֲבֵרָה *wolves* from אֲבֵרָה (אֲבֵרָה); אֲבֵרָה *weary* becomes אֲבֵרָה in the construct, and אֲבֵרָה *escaped* פְּלִיטֵי.

c. Hholem is rejected from the syllable before the accent in אֲרָמָוֹת const. pl. of אֲרָמָוֹת *palace*, אֲשֵׁפָלִית and אֲשֵׁפָלִית const. pl. of אֲשֵׁפָלִית *cluster*, אֲוָמִי Cant. 4: 5 and אֲוָמִי Cant. 7: 4 *twins*, אֲוָמִי from אֲוָמִי *high-places*, see § 214. 2. b; it is changed to ū in מְטָמֵר from מְטָמֵר *treasures*, comp. § 88.

d. Medial Vav and Yodh, though they may retain their consonantal power in the absolute, quiesce in Hholem and Tsere in the construct, הַחֹה *midst* const. הַחֹה, הַחֹה *cups* const. הַחֹה, הַחֹה *house* const. הַחֹה, הַחֹה *fountains* const. הַחֹה, הַחֹה *valley* const. הַחֹה, pl. הַחֹה, § 208. 3. c, const. הַחֹה Ezek. 35: 8. Exceptions are rare, אֶל (according to Kimchi) Ezek. 28: 18 *iniquity*, מְדִינָה Prov. 19: 13 *contentions*, אֶל *neck* const. אֶל and אֶל.

e. A few nouns of the forms קָטַל, קָטַל, קָטַל have קָטַל or קָטַל in the construct instead of קָטַל, § 61. 1. b, קָטַל *wall* const. קָטַל, קָטַל *robbery* const.



זָלוּ *thigh* const. לָרָה *heavy* const. כָּבֵד and כָּבֹד, *shoulder* const. שָׁהָה *smoke* const. עָשָׂן and עָשֵׂן *side* const. צָלַע and צִלְעָה; אָרָה *long* is only found in the construct, the corresponding absolute was probably אֶרֶה; כּוֹבֵד *helmet* simply shifts its accent in the construct, כּוֹבֵד. On the other hand, while most Segholate nouns suffer no change in the construct, a few adopt the form הָשֵׁל הָדָר *chamber* const. הָדָר, זֶרַע *seed* const. once זֶרַע Num. 11:7 elsewhere זֶרַע *plant* const. נֹטֵעַ שָׁנָר *seven* const. שִׁבְעַת, תִּשְׁעֵי *nine* const. תִּשְׁעֵי; in like manner הָבֵל *vanity* const. הָבֵל.

2. When this rejection occasions an inadmissible concurrence of vowelless consonants at the beginning of a syllable, § 61. 1, it is remedied by inserting a short vowel between them, commonly Hhirik, unless it is modified by the presence of gutturals, צִלְצִל *tinkling* const. צִלְצֵל for צִלְצֵל *words* const. דְּבָרִי for דְּבָרִי, צִדְקָה *righteousness* const. צִדְקָתִי, pl. צִדְקוֹתֵי const. צִדְקוֹתֵי, בְּהֵמָה *beast* const. בְּהֵמָה, *wise* const. חֲכָמִי. In the construct plural and dual of Segholates, however, the vowel is frequently regulated by the characteristic vowel of the singular which has been dropped, comp. § 208. 2, מְלָכִים from מֶלֶךְ (מֶלֶךְ) *kings* const. מְלָכִי, שְׁבָטִים *tribes* const. שְׁבָטֵי, גִּרְנוֹת (גִּרְןִי) *threshing-floors* const. גִּרְנוֹתֵי, חֲרָפוֹת (חֲרָפָה) *reproaches* const. חֲרָפוֹתֵי, דְּלָתִים (דְּלָתִי) *folding doors* const. דְּלָתֵי, yet not invariably שְׁעָלִים (שְׁעָלִי) *handfuls* const. שְׁעָלֵי, שֶׁקֶת *trough* (pl. שֶׁקֶתוֹת) const. שֶׁקֶתוֹת.

a. When in the construct plural the introduction of a new vowel is demanded by the concurrence of consonants, the syllable so formed is an intermediate one, so that the following Sh'va is vocal, and the next letter, if an aspirate, does not receive Dagheshe-lene, thus, הֶלְלוּ, מְלָכִי, רִלְוִי, הֶלְלוּ, not הֶלְלוּ, מְלָכִי, רִלְוִי, § 22. a. 3. Exceptions are infrequent, as אֶשְׁחֵה Deut. 3:17, חֲסִדִי Lam. 3:22 but חֲסִדִי Ps. 89:2, חֲרָפוֹת Ps. 69:10, טְרָפִי Ezek. 17:9, כֶּסֶףִי Gen. 42:25, 35, נֶסֶףִי Lev. 23:18, צִמְדִי Isa. 5:10, קִשְׁתִּי Neh. 4:7, רֶשֶׁףִי Cant. 8:6 but רֶשֶׁףִי Ps. 76:4. In a few instances Dagheshe-forte separative is inserted to indicate more distinctly the vocal nature of the Sh'va, § 24. 5, חֲנֻכִּי Isa. 57:6, עֲצָדִי Lev. 25:5, עֲצָדִי Isa. 58:3, עֲקָבִי Gen. 49:17, עֲקָבִי Ps. 89:52, עֲשָׂוִי Prov. 27:25, or compound Sh'va is taken instead of simple for the same reason, שֶׁקֶתוֹת Gen. 30:38. The presence or absence of Dagheshe-lene in the dual construct depends upon the form of the absolute, thus שֶׁפָּתִי from שֶׁפָּתִים *lips* but בְּרָכִי from בְּרָכִים *knees*. When the concurring consonants belong to different syllables a new vowel is not needed between

them; one is sometimes inserted, however, after a guttural, מַעֲרָבִי but מַחֲשָׁבוֹת. In the opinion of Ewald מַחֲשָׁבִי Ezek. 7:24 is for מַחֲשָׁבִי from מַחֲשָׁבִים, and מַקְצֵצָה Ex. 26:23, 36:28 for מַקְצֵצָה; they may be better explained, however, as Piel and Pual participles.

b. The second syllable before the accent rarely undergoes any change. In a very few instances Seghol becomes Hhirik or Pattahh, the pure vowels being reckoned shorter than the diphthongal, comp. §210. e. מִרְכָּבָה *chariot* const. מִרְכָּבָה. The changes in לֶהָבָה *flame* const. לֶהָבָה pl. לֶהָבוֹת const. לֶהָבוֹת, לֶהָבִים *coals* const. גִּהְלִי are due to the influence of the proximate vowels, §63. 1; those in חֲזִיוֹן *vision* const. חֲזִיוֹן, כֹּהֲלִים *coals* const. כֹּהֲלִים are consequent upon the dropping of Daghesht-forse, §61. 5; that in אֹהֶלִים (from אֹהֶל) *tents* const. אֹהֶלִי arises from the conversion of a simple into an intermediate syllable, §59.

§ 217. The following table of the declension of nouns will sufficiently exemplify the rules which have been given.

### DECLENSION OF NOUNS.

#### I. Nouns which suffer a change in the vowels only.

##### i. With Kamets or Tsere in the penult.

Sg. i.	Abs.		Const.	PL.	Abs.		Const.
	אֲדוֹן	master	אֲדוֹן		אֲדָנִים		אֲדָנִי
	זִכְרוֹן	memorial	זִכְרוֹן		זִכְרֹנִים		זִכְרֹנִי
	מִלְיָן	interpreter	מִלְיָן		מִלְיָנִים		מִלְיָנִי
	גָּדוֹל	great	גָּדוֹלָה		גָּדוֹלִים		גָּדוֹלוֹת
	קָטוֹל	Kal. pass. part.	קָטוֹלָה		קָטוֹלִים		קָטוֹלוֹת

##### ii. With Tsere in the ultimate.

##### a. Monosyllables.

SING.	Abs.		Const.	PL.	Abs.		Const.
	עֵץ	tree.	עֵץ		עֵצִים		עֵצִי

##### b. Polysyllables having pretonic Kamets in the penult.

SING.	Abs.		Const.	PL.	Abs.		Const.
	כָּבֵד	heavy	כָּבֵד or כָּבֹד		כָּבֵדִים		כָּבֵדִי
	יָבֵשׁ	dry	יָבֵשָׁה		יָבֵשִׁים		יָבֵשׁוֹת

##### c. Polysyllables having any other vowel than Kamets in the penult.

SING.	Abs.		Const.	PL.	Abs.		Const.
	שׁוֹפֵט	judge.	שׁוֹפֵט		שׁוֹפְטִים		שׁוֹפְטִי
	קָטַל	Kal. Act. part.	קָטְלָה or קָטְלָת		קָטְלִים		קָטְלוֹת
	מִקְשָׁל	Piel part.	מִקְשָׁלָה or מִקְשָׁלָת		מִקְשָׁלִים		מִקְשָׁלוֹת

# DECLENSION OF NOUNS.

## iii. With Kamets in the ultimate.

SING.	Abs.	דָּג fish	Const.	דָּג	PL.	Abs.	דָּגִים	Const.	דָּגֵי
		מִקְדָּשׁ sanctuary		מִקְדָּשׁ		מִקְדָּשִׁים			מִקְדָּשָׁי
		דָּבָר word		דָּבָר		דְּבָרִים			דְּבָרַי
		עָנָן cloud		עָנָן		עָנָנִים			עָנָנִי
		לֵב heart		לֵב		לִבִּים			לִבִּי
Masc.		חָכֵם wise	Fem.	חֲכָמָה	Masc.	חֲכָמִים	Fem.		חֲכָמוֹת
		נִקְטָל Niph. part.		נִקְטָלָה or נִקְטָלָת		נִקְטָלִים			נִקְטָלוֹת

## iv. With final ה.

SING.	Abs.	מֵרָאָה appearance	Const.	מֵרָאָה	PL.	Abs.	מֵרָאִים	Const.	מֵרָאֵי
		קֶנֶה reed		קֶנֶה		קֶנִים			קֶנִי
Masc.		יָפֵה fair	Fem.	יָפָה	Masc.	יָפִים	Fem.		יָפוֹת

## v. Segholates.

SING.	Abs.	מֶלֶךְ king	Const.	מֶלֶךְ	PL.	Abs.	מְלָכִים	Const.	מְלָכָי
		סֹתֵר covert		סֹתֵר		סֹתָרִים			סֹתָרַי
		עֹצֵם strength		עֹצֵם		עֹצָמִים			עֹצָמִי
		בָּעַל lord		בָּעַל		בָּעָלִים			בָּעָלִי
		מָוֶת death		מָוֶת		מָוֶתִים			מָוֶתִי
		עֵין eye		עֵין	DUAL	עֵינִים			עֵינִי
		רֶגֶל foot		רֶגֶל		רֶגְלִים			רֶגְלִי
		אָזֶן ear		אָזֶן		אָזְנוֹת			אָזְנוֹי

## II. Nouns which double their final consonant.

SING.	Abs.	בָּמֶל camel	Const.	בָּמֶל	PL.	Abs.	בָּמָלִים	Const.	בָּמָלַי
		בָּר garden		בָּר		בָּרִים			בָּרִי
		חֹק statute		חֹק		חֹקִים			חֹקִי
		שֵׁן tooth		שֵׁן	DUAL	שֵׁנִים			שֵׁנִי
		עִבְרִי Hebrew		עִבְרִי	PL.	עִבְרָיוִם or עִבְרִים			עִבְרָיִי

# DECLENSION OF NOUNS.

<i>Masc.</i>	קטן small	<i>Fem.</i>	קטנה	<i>PL. Masc.</i>	קטנים	<i>Fem.</i>	קטנות
	עמק deep		עמקה		עמקים		עמקות
	טרי fresh		טריה		טרים		טריות

## III. Other nouns suffer no change.

<i>SING. Abs.</i>	מלבוש garment	<i>Const.</i>	מלבוש	<i>PL. Abs.</i>	מלבושים	<i>Const.</i>	מלבושי
<i>Masc.</i>	טוב good	<i>Fem.</i>	טובה	<i>Masc.</i>	טובים	<i>Fem.</i>	טובות
	מקטיל Hiph. part.		מקטילה or מקטלת		מקטילים		מקטילות

## Nouns with the feminine ending ת.

### i. With Kamets or Tsere in the penult.

<i>SING. Abs.</i>	דג fish	<i>Const.</i>	דגת	<i>PL. Abs.</i>	דגות	<i>Const.</i>	דגות
	נקמה vengeance		נקמת		נקמות		נקמות
	עצה counsel		עצת		עצות		עצות
	שפה lip		שפת	<i>DUAL.</i>	שפתיים		שפתי

### ii. From Segholates.

<i>SING. Abs.</i>	מלכה queen	<i>Const.</i>	מלכת	<i>PL. Abs.</i>	מלכות	<i>Const.</i>	מלכות
	סתרה covert		סתרת		סתרות		סתרות
	עצמה strength		עצמת		עצמות		עצמות

### iii. All others.

<i>SING. Abs.</i>	גן garden	<i>Const.</i>	גנת	<i>PL. Abs.</i>	גנות	<i>Const.</i>	גנות
	ישועה salvation		ישועת		ישועות		ישועות

## Nouns with the feminine ending ת.

<i>SING. Abs.</i>	משמרת observance	<i>Const.</i>	משמרת	<i>PL. Abs.</i>	משמרות	<i>Const.</i>	משמרות
	יונקת sucker		יונקת		יונקות		יונקות
	גלגלת skull		גלגלת		גלגלות		גלגלות
	עברית Hebrew-woman		עברית		עבריות		עבריות
	מלכות kingdom		מלכות		מלכיות		מלכיות

## PARAGOGIC VOWELS.

§ 218. The termination י or י is sometimes added to nouns in the construct singular, § 61. 6, בְּלִי Gen. 49:11 for בֶּן, מִלְאֲתִי Isa. 1:21 for מֵלֶאכָה, רִבְתִּי Lam. 1:1 for רִבָּה, מִשְׁפִּילִי Ps. 113:6 for מִשְׁפִּיל, חִיָּהוּ Gen. 1:24 for חַיָּה. This occurs chiefly in poetry and is regarded as an archaism. These vowels for the most part receive the accent, and commonly occasion the rejection of Pattahh or Tserere from the ultimate.

a. Examples of this antique formation of the construct are likewise preserved in proper names, as מֶלְכִּי־צֶדֶק *Melchizedek*, מֶתוּשֶׁלַח *Methuselah*. Respecting the origin of these vowel endings, see § 198. a (4).

§ 219. 1. The unaccented vowel ה, added to nouns indicates motion or direction towards a place, צָפוֹנָה *northward*, נֹגְבָה *southward*, שָׁמַיְמָה *heavenward*, הַבֵּיתָה *to the house*, οἱ κόνδε, הַהָרָה *to the mountain*, whence it is called He directive or He local. The subsidiary vowel of Segholates is rejected before this ending, § 66. 2 (1), but other vowels are mostly unaffected, גִּנְרָה from גֶּנֶן, אֶרֶצָה from אֶרֶץ, מִדְבָּרָה from מִדְבָּר, 1 Kin. 19:15 from the construct state מִדְבָּר.

a. He directive is appended to the adverb שָׁם *there*, שָׁמָּה *thither*, and to the adjective חָלִיל *profane* in the peculiar phrase הָלִילָה *ad profanum* i. e. *be it far from*, etc. It is rarely used to indicate relations of time, מִיָּמִים וְיָמִים 1 Sam. 1:3 *from days to days* i. e. *yearly*, שְׁלִישִׁתָּה Ezek. 21:19 *for the third time*, עַתָּה *now* prop. *at (this) time*. For the sake of greater force and definiteness a preposition denoting direction is sometimes prefixed to words, which receive this ending, so that the latter becomes in a measure superfluous, לְמַעַלָּה *upwards*, לְמַטָּה *downwards*, לְמִזְרְחָה 2 Chron. 31:14 *to the east*, לְשְׂאוֹלָה Ps. 9:18 *to Sheol*, comp. ἀπὸ μακρόθεν.

b. The ending ה, rarely receives the accent מִזְרְחָה Deut. 4:41; in פְּדֻנָּה it receives in some editions an alternate accent, § 42. a, in others the secondary accent Methegh, § 33. 1. a. In הָרָה Gen. 14:10 and פְּדֻנָּה a is changed to e before this ending, § 63. 1, in הִדְנָה Ezek. 25:13, נֹבָה 1 Sam. 21:2 the vowel of the ending is itself changed to e.

c. He directive is probably to be traced to the same origin with the definite article ה, whose demonstrative force it shares. The syl-

table ה is prefixed to a noun to single out a particular thing from all others of like kind as the object of attention. Appended to a word its weak guttural would be rejected and its vowel prolonged to ה, § 53. 3' and in this form it is added to nouns to point out the object or direction of motion, and to verbs to indicate the object of desire, § 97. 1. In Chaldee this appended vowel forms what is called the emphatic state, and has the sense of the definite article, מֶלֶךְ king, מֶלֶכָּה or מֶלְכָּא the king.

2. Paragogic ה is sometimes appended to nouns, particularly in poetry, for the purpose of softening the termination without affecting the sense, § 61. 6.

### NOUNS WITH SUFFIXES.

§ 220. The pronominal suffixes, whose forms are given § 72, are appended to nouns in the sense of possessive pronouns, יָד hand, יְדִי my hand, etc. They suffer, in consequence, the following changes, viz :

1. Of the suffixes, which begin with a consonant, ה, כּם, כְּ of the second person are connected with nouns in the singular by a vocal Sh'va, נִי of the first person plural and ה of the second fem. singular by Tsere, and ה, ה, ם, ן of the third person by Kamets; הִי is invariably contracted to י, rarely written ה, § 62. 1, and ה, to ה, § 101. 2.

a. There is one example of a noun in the construct before the full form of the pronoun, יָמֵי הֵיאָהֵר her days Nah. 2: 9.

b. *First person:* נִי is in a few instances preceded by Kamets, מִדְּעֵינִי Ruth 3: 2, קִרְיָנוֹ Job 22: 20.

*Second person.* The final vowel of ה is occasionally expressed by the vowel letter ה, יְדֵךָ Ex. 13: 16, בְּשִׁמְךָ Jer. 29: 25. In pause the Sh'va before ה becomes Seghol. § 65, צִבְיָהֶו Gen. 33: 5, בְּפָדָהֶו Ps. 139: 5, or Kamets may be inserted as a connecting vowel, particularly after nouns in ה, whereupon the final Kamets is dropped to prevent the recurrence of like sounds, הִנֵּה Ps. 53: 6. In the feminine the connecting vowel e is rarely written י, שְׁלֹשְׁתֵּיהָ Ezek. 5: 12; י, which belongs to the full form of the pronoun, § 71. a (2), is sometimes added to the suffix, רַעֲלֵיךְ Jer. 11: 15, בְּחוֹבְכֵי Ps. 116: 19, נְשִׁירְכֵי 2 Kin. 4: 7 K'thibh, where the K'ri has נְשִׁירָה. Sometimes the distinction of gender is neglected in the plural and כּם is used in place of the feminine כְּ, אֲבִירְכֶם Gen. 31: 9, אֲזַנְכֶם Jer. 9: 19; ה is sometimes added to the feminine suffix as to the full pronoun, וּמִתְּכָה Ezek. 23: 49.



*Third person.* The connecting vowel before הוּ and הִ is occasionally *e*, לְמִירְהוּ Gen. 1:12, פִּילֶגְשָׁהוּ Judg. 9:24, מִשָּׁהוּ Nah. 1:13, אוֹיְהוּ Job 25:3, so רִעְהוּ from רֵעַ and מִרְעָהוּ from מֵרַע and frequently with nouns in הִ, מִרְאֵהוּ and מִרְאָה from מֵרָאָה, שְׂרָהוּ from שָׂרָה, מִתְלַהוּ, קִצְהוּ; *e* does not occur before the plural ם unless it is represented by the vowel-letter י in מִזְבְּחֵיהֶם 2 Chron. 34:5 K'thibh, where the K'ri has מִזְבְּחֹתָם; it is once found in the fem. plural קִרְבָּנָה Gen. 41:21. The form הִ in the masc. sing. is commonly reckoned an archaism, אֶחָדָה Gen. 12:8, שִׁירָה Ps. 42:9, כֶּלֶח Jer. 2:21, so several times in the K'thibh עִירָה סוּתָה Gen. 49:11, הַבֹּאֲתָה Ex. 22:4, כְּסוּאֲתָה Ex. 22:26, נִסְכָּה Lev. 23:13, שְׁלֹשָׁה 2 Kin. 9:25, הַבֹּאֲתָה Ezek. 48:18, where the K'ri in each instance substitutes י. In a few instances the consonant is rejected from the feminine, ה being retained simply as a vowel-letter; where this occurs it is commonly indicated in modern editions of the Bible by Raphe, שְׂעִירָה Lev. 13:4, הַצֵּאָה Num. 15:28, or by a Masoretic note in the margin, אֶחָדָה Isa. 23:17, 18 for אֶחָדָה; once א is substituted for ה, כֶּלֶח Ezek. 36:5. The longer forms of the plural suffixes הֶם, הֵן are rarely affixed to nouns in the singular, לְבָדֵיהֶן Gen. 21:28, מִלְבָּדֵיהֶן Ezek. 13:17, שְׁבוּתֵיהֶן Ezek. 16:53, or with the connecting vowel Kamets, כֶּלֶחָם 2 Sam. 23:6, or with ה appended, כֶּלֶחָהּ 1 Kin. 7:37, חוֹלְבָהּ Ezek. 16:53. The vowel ה is also sometimes added to the briefer form of the fem. plural, לְבָדֵיהֶן Gen. 21:29, כֶּלֶחָהּ Gen. 42:36. The distinction of gender is sometimes neglected in the plural, ם or הֶם being used for the feminine, כֶּלֶח Cant. 4:2, 6:6 for כֶּלֶח, רִירָהּ Job 1:14 for רִירָהּ.

c. The nouns אָב father, אָח brother, פֶּה mouth take the ending י before suffixes, as they do likewise in the construct state, אָבִיךָ, אָחִיךָ; י of the first person coalesces with this vowel, אָבִי, אָחִי, אָחִי and הוּ of the third person, commonly becomes ו § 62. 2. אָבִיו, אָחִיו, more frequent than אָבִיהוּ, אָחִיהוּ. In גִּוֵּי Zeph. 2:9 the vowel-letter י of the first person suffix is dropped after the final י of the noun.

2. The masculine plural termination ים and the dual ים are changed to י before suffixes as in the construct state; the same vowel is likewise inserted as a connective between suffixes and feminine plural nouns, § 214. 2. 6. This י remains unchanged before the plural suffixes; but before ה the second masc. singular and ה third fem. singular it becomes י, and before the remaining suffixes the diphthongal vowel is resolved into י, which combined with י the first singular forms י, with ה the second feminine יה, and with הוּ the third masculine יוּ, § 62. 2.

a. In a very few instances suffixes are appended to feminine plurals without the vowel י or its modifications, תַּחֲנִיתִי 2 Kin. 6:8 for תַּחֲנִיתִי, עֲדִיתִי Ps. 132:12 for עֲדִיתִי, מִבְּחֵיךָ Deut. 28:59 for מִבְּחֵיךָ, אֶחָדָה Ezek.

16:52 for אֲחִיזְחִיָּהּ, אֲבוֹתָם and אֲבוֹתֵיהֶם, אֲחֵיהֶם Ps. 74:4, תַּעֲזָבֵם, תִּרְבּוּתָם, מִצְבֹּתָם, מִצְבֹּתֵיהֶם. On the other hand, suffixes proper to plural nouns are occasionally appended to feminine nouns in the singular, perhaps to indicate that they are used in a plural or collective sense, חֲמִשָּׁתָיו Lev. 5:24, תְּחַלְחֶלְהָהּ Ps. 9:15, שְׁנֵי אֲחֵיהָ Ezek. 35:11, עֲצָתָהּ Isa. 47:13.

b. The vowel-letter י is not infrequently omitted after plural and dual nouns, דָּרָךְ Ex. 33:13 for דְּרָכֶיךָ, יָרָכֶם Ps. 134:2 for יְרֵיכֶם Ex. 32:19 K'thibh (K'ri מִדְּרֵי), עֲבָדוּ 1 Sam. 18:22 K'thibh (K'ri עֲבָדוּ), גִּיּוֹתָם Gen. 10:5 for גִּיּוֹתֵיהֶם, חֲלָבֶיךָ Gen. 4:4 for חֲלָבֵיךָ.

c. *Second person.* The vowel י remains unchanged before the fem. sing. ה in אֲשֶׁרֶה Eccl. 10:17 and with ה appended: מִלְּאֲכֶנָּה Nah. 2:14. Sometimes, as in the full pronoun, י is appended to the fem. sing. suffix and ה to the plural, תִּתְּלֹאֲצִיכִי Ps. 103:3, חֲנִיכִי ver. 4, בִּסְתוֹתֵיכֶנָּה Ezek. 13:20.

*Third person.* The uncontracted form of the masc. sing. יָהוּ occurs in גְּבוּרָתוֹ Nah. 2:4 for גְּבוּרָתוֹ יָהוּ Hab. 3:10, עֲזָרָתוֹ Job 24:23; *zhū* = *aihu* by transposition of the vowels becomes *auhi* = *ohz* וְהִי which is found once תִּמְנוּלֹחֶיךָ Ps. 116:12, and is the ordinary form of this suffix in Chaldee. The final *a* of the fem. sing. is once represented by א, אֲחֵרֶיךָ Ezek. 41:15. In a few instances ה is appended to the plural of either gender, אֲלֵרֵיהֶם Ezek. 40:16, גִּיּוֹתֵיהֶם Ezek. 1:11, and ו to the abbreviated masc. אֶלְהֵימוֹ Deut. 32:37, זִבְחֵימוֹ ver. 38, פְּשִׁימוֹ Job 27:23, פְּשִׁימוֹ Ps. 11:7.

### 3. The suffixes thus modified are as follows, viz. :

Appended to	SINGULAR.					PLURAL.				
	1 c.	2 m.	2 f.	3 m.	3 f.	1 c.	2 m.	2 f.	3 m.	3 f.
Sing. Nouns	י	ה	ה	ו	ה	ו	כֶּם	כֶּן	ם	ן
Dual and Plur. Nouns	י	יָהּ	יָהּ	יָו	יָהּ	יָהוּ	יָכֶם	יָכֶן	יָהֶם	יָהֶן

§ 221. Certain changes likewise take place in nouns receiving suffixes, which arise from the disposition to shorten words, which are increased at the end, § 66. 1. These are as follows, viz. :

1. The grave suffixes, § 72, הָם, כֶּן, כֶּם shorten the nouns, to which they are attached, to the greatest possible extent. Before them, therefore, nouns of both genders and all numbers take the form of the construct, לִבְבְּכֶם *heart*, לִבְבֵּיהֶן *their hearts*; שֵׁפָה *lip* du. שֵׁפִיתָם pl. שֵׁפִיתֵיהֶם *their lips*.

a. הָם *blood* becomes דָּמָכֶם and יָד *hand* יָדְכֶם.

2. Feminine nouns, both singular and plural, take the construct form before the light suffixes likewise, with the exception that in the singular the ending  $\text{ת}$  becomes  $\text{תי}$  in consequence of the change from a mixed to a simple syllable, § 59,  $\text{שפה}$  *lip*,  $\text{שפתו}$  *his lip*,  $\text{שפתם}$  *their lip*,  $\text{שפתיה}$  *thy lips*,  $\text{שפתיהו}$  *his lips*.

a. If the construct has a Segholate form it will experience the change indicated in 5,  $\text{ממשלה}$  const.  $\text{ממשלתו}$  suf.  $\text{ממשלתו}$ . If two consonants have coalesced in the final letter, it will receive Dagghesh-forte agreeably to 6,  $\text{בית}$  from  $\text{בית}$ ,  $\text{אמתי}$  from  $\text{אמת}$ ;  $\text{מבצחה}$  1 Sam. 16: 15 from the fem. of  $\text{מבצח}$ , § 205. b.

b. In a few exceptional instances the absolute form is preserved before suffixes,  $\text{נבלתי}$  Isa. 26: 19 from  $\text{נבלה}$  but  $\text{נבלתיך}$  and  $\text{נבלתיך}$  Cant. 2: 10 from  $\text{נבלה}$  const.  $\text{נבלתי}$ ; so  $\text{אלתי}$ ,  $\text{גדלתי}$ ,  $\text{רחלתי}$  but const.  $\text{שבחתיכם}$ , comp.  $\text{מציהם}$  const.  $\text{מציה}$ .

3. Masculine nouns, both singular and plural, on receiving light suffixes take the form which they assume before the absolute plural termination,  $\text{לב}$  *heart*,  $\text{לבי}$  *my heart*,  $\text{לבבך}$  *thy heart*,  $\text{לבינו}$  *our hearts*.

a. Tsere in the ultimate is shortened to Hhirik or Seghol before  $\text{ה}$ ,  $\text{כ}$ ,  $\text{ן}$ , e. g.  $\text{מסדשכם}$ ,  $\text{מסלכם}$ , or with a guttural to Pattahh,  $\text{אחבך}$ ,  $\text{אחבכם}$ , though with occasional exceptions,  $\text{אבנך}$  Isa. 22: 21,  $\text{שבתך}$  1 Sam. 21: 3,  $\text{קסאך}$  from  $\text{קסא}$ . Before other suffixes it is rejected from some monosyllables, which retain it in the plural,  $\text{שם}$  plur.  $\text{שמות}$ ,  $\text{בן}$  plur.  $\text{בנים}$  but  $\text{בני}$ ,  $\text{גוי}$ ,  $\text{גוי}$ ,  $\text{היך}$ .

4. Dual nouns retain before light suffixes the form which they have before the absolute dual termination,  $\text{שפתי}$  *my lips*,  $\text{שפתינו}$  *our lips*,  $\text{אזני}$  *my ears*,  $\text{אזנינו}$  *our ears*;  $\text{קרנים}$  and  $\text{קרניו}$  *horns*,  $\text{קרני}$  and  $\text{קרניו}$  *his horns*.

5. Segholate nouns in the dual and plural follow the preceding rules, but in the singular they assume before all suffixes, whether light or grave, their original monosyllabic form as before the feminine ending  $\text{ה}$ , § 208,  $\text{מלך}$  *king*,  $\text{מלכי}$  *my king*,  $\text{מלככם}$  *your king*;  $\text{אזן}$  *ear*,  $\text{אזני}$  *my ear*; in like manner  $\text{יונקת}$  *sucker*,  $\text{יונקתו}$  *his sucker*.

a. When the first radical has Hholem in the absolute, Hhateph-Kamets or Kamets-Hhatuph is sometimes given to the second radical before suf

fixes, פָּעַל and פָּעַל from פָּעַל Hos. 13:14, with Dagghesh-forse  
separative. קָבַל Ezek. 26:9. קָבַל 1 Kin. 12:10. קָבַל Isa. 9:3, קָבַל  
Jer. 4:7; בגָּד garment has בגָּד, בגָּד instead of בגָּד, בגָּד.

b. Middle Yodh and Vav mostly quiesce in  $\bar{e}$  and  $\bar{o}$  before suffixes, עֵרֶיךָ from עֵינֶיךָ *eye*, מוֹתֶיךָ from מָוֶת *death*; but עֵרֶיךָ Gen. 49:11 from עֵזֶר *young ass*, שְׂרֵיךָ Isa. 10:17 from שֵׁת *thorn*, עֵזְלֶךָ Ezek. 18:26, 33:13 from עֲוֹל *iniquity*.

c. Triliteral monosyllables sometimes shift their vowel from the second radical to the first, thus assuming the same form with Segholates, comp. §184. *a.* דָּבַשׁ from דָּבַשׁ, טָבַחַם from טָבַחַם, but פָּדַשׁ from פָּדַשׁ; פָּלַחַהּ from פָּלַחַהּ; פָּלַי from פָּלַי, פָּרַחַהּ from פָּרַחַהּ, פָּרַחַם from פָּרַחַם but פָּרַיחַם from פָּרַיחַם; שָׁבַחַהּ from שָׁבַחַהּ, but שָׁבַיחַם from שָׁבַיחַם. By a like transposition עֲנַפְּכֶם Ezek. 36:8 is for עֲנַפְּכֶם from עֲנַפְּכֶם.

d. The noun **אַשֶׁר** *blessedness*, which only occurs in the plural construct and with suffixes, preserves before all suffixes the construct form, **אַשֶׁרֵי**, **אַשֶׁרֵיהֶם** not **אַשְׁרֵיהֶם**.

6. Nouns in whose final letter two consonants have coalesced, or which double their final letter in the plural, § 207. 2, receive Daghesh-forte likewise before suffixes, the vowel of the ultimate being modified accordingly, עָדִיר and עִיר from עָד (root עָדָה), בָּתָּם from בָּת (בָּתָּה), אֲתָנָה from אֲתָן (pl. אֲתָנִים).

a. אֶשֶׁב *lattice*, גַּרְטֵן *garden*, מְשֻׁב *refuge*, which do not occur in the plural, take Daghesh-forte before suffixes; שֶׁבַח has in the plural שְׁבָחוֹת but before suffixes שְׁבָחוּ, שְׁבָחֶם, כֵּן (root כִּנָּן *base*) has כִּנּוּי, כִּנּוּיָם.

b. In a very few instances a final liquid is repeated instead of being doubled by Daghes, comp. §207. 2. *a.* הָרָר Jer. 17:3, הָרָר Ps. 30:8, הָרָר Gen. 14:6 from הָרָר; צָלָה Job 40:22 and צָלָה from צָל Ezek. 16:4 and שָׁרָה Cant. 7:3. Once Daghes-forse is resolved by the insertion of נ, מְצוֹנִיָּה Isa. 23:11 for מְצוֹנִיָּה, §54. 3.

7. Nouns ending in ה drop this vowel before suffixes as before the plural terminations, § 209. 1, שְׂדֵה *field* שְׂדֵי, שְׂדֵה *cattle* מִשְׁדֵּה; שְׂדֵה, שְׂדֵה.

a. The vowel *e* commonly remains as a connecting vowel before suffixes of the third person singular, § 220. 1. *b*; and in a few instances the radical י is restored, giving to singular nouns the appearance of being plural, עֲשֵׂה Isa. 22: 11, מַעֲשֵׂהָ Hos. 2: 16, נוֹסֵהָ Isa. 42: 5, שֶׁפֶּה *sheep* becomes שָׁפִים or שִׁפִּים.

§ 222. The following examples of nouns with suffixes will sufficiently illustrate the preceding rules :

# PARADIGM OF NOUNS WITH SUFFIXES.

## SINGULAR.

	heart	לֵבָב	king	מֶלֶךְ	queen	מַלְכָּה	hand	יָד
<i>Const.</i>		לֵבָב		מֶלֶךְ		מַלְכָּה		יָד
<i>Sing.</i> 1 c. my	“	לֵבָבִי	“	מֶלְכִי	“	מַלְכָּתִי	“	יָדִי
2 m. thy	“	לֵבָבְךָ	“	מֶלְכְּךָ	“	מַלְכָּתְךָ	“	יָדְךָ
2 f. thy	“	לֵבָבְךָ	“	מֶלְכְּךָ	“	מַלְכָּתְךָ	“	יָדְךָ
3 m. his	“	לֵבָבוֹ	“	מֶלְכוֹ	“	מַלְכָּתוֹ	“	יָדוֹ
3 f. her	“	לֵבָבָהּ	“	מֶלְכָּהּ	“	מַלְכָּתָהּ	“	יָדָהּ
<i>Plur.</i> 1 c. our	“	לֵבָבֵנוּ	“	מֶלְכֵנוּ	“	מַלְכָּתֵנוּ	“	יָדֵנוּ
2 m. your	“	לֵבָבְכֶם	“	מֶלְכֶכֶם	“	מַלְכָּתְכֶם	“	יָדְכֶם
2 f. your	“	לֵבָבְכֶן	“	מֶלְכְּכֶן	“	מַלְכָּתְכֶן	“	יָדְכֶן
3 m. their	“	לֵבָבָם	“	מֶלְכָּם	“	מַלְכָּתָם	“	יָדָם
3 f. their	“	לֵבָבָן	“	מֶלְכָן	“	מַלְכָּתָן	“	יָדָן

## PLURAL.

## DUAL.

	hearts	לֵבָבִים	kings	מֶלְכִים	queens	מַלְכוֹת	hands	יָדִים
<i>Const.</i>		לֵבָבִי		מֶלְכִי		מַלְכוֹת		יָדִי
<i>Sing.</i> 1 c. my	“	לֵבָבִי	“	מֶלְכִי	“	מַלְכוֹתִי	“	יָדִי
2 m. thy	“	לֵבָבֶיךָ	“	מֶלְכֶיךָ	“	מַלְכוֹתֶיךָ	“	יָדֶיךָ
2 f. thy	“	לֵבָבֶיךָ	“	מֶלְכֶיךָ	“	מַלְכוֹתֶיךָ	“	יָדֶיךָ
3 m. his	“	לֵבָבָיו	“	מֶלְכָיו	“	מַלְכוֹתָיו	“	יָדָיו
3 f. her	“	לֵבָבֶיהָ	“	מֶלְכֶיהָ	“	מַלְכוֹתֶיהָ	“	יָדֶיהָ
<i>Plur.</i> 1 c. our	“	לֵבָבֵינוּ	“	מֶלְכֵינוּ	“	מַלְכוֹתֵינוּ	“	יָדֵינוּ
2 m. your	“	לֵבָבֵיכֶם	“	מֶלְכֵיכֶם	“	מַלְכוֹתֵיכֶם	“	יָדֵיכֶם
2 f. your	“	לֵבָבֵיכֶן	“	מֶלְכֵיכֶן	“	מַלְכוֹתֵיכֶן	“	יָדֵיכֶן
3 m. their	“	לֵבָבֵיהֶם	“	מֶלְכֵיהֶם	“	מַלְכוֹתֵיהֶם	“	יָדֵיהֶם
3 f. their	“	לֵבָבֵיהֶן	“	מֶלְכֵיהֶן	“	מַלְכוֹתֵיהֶן	“	יָדֵיהֶן

## NUMERALS.

§ 223. 1. The Hebrew numerals (שְׁמוֹת הַמִּסְפָּר) are of two kinds, cardinals and ordinals. The cardinals from one to ten are as follows, viz. :

	MASCULINE.		FEMININE.	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
One	אֶחָד	אֶחָד	אַחַת	אַחַת
Two	שְׁנַיִם	שְׁנַיִ	שְׁתֵּי	שְׁתֵּי
Three	שְׁלֹשָׁה	שְׁלֹשָׁה	שְׁלוֹשׁ	שְׁלוֹשׁ
Four	אַרְבָּעָה	אַרְבָּעָה	אַרְבַּע	אַרְבַּע
Five	חֲמִישָׁה	חֲמִישָׁה	חֲמִשׁ	חֲמִשׁ
Six	שֵׁשׁ	שֵׁשׁ	שֵׁשׁ	שֵׁשׁ
Seven	שִׁבְעָה	שִׁבְעָה	שִׁבַּע	שִׁבַּע
Eight	שְׁמֹנֶה	שְׁמֹנֶה	שְׁמוֹנֶה	שְׁמוֹנֶה
Nine	תְּשֵׁעָה	תְּשֵׁעָה	תְּשֵׁעַ	תְּשֵׁעַ
Ten	עֶשְׂרֵה	עֶשְׂרֵה	עָשָׂר	עָשָׂר

*a.* אֶחָד is for אֶחָד. § 63. 1. *a*; the Seghol returns to Pattahh from which it has arisen, upon the shortening of the following Kamets in the construct and in the feminine, אַחַת for אֶחָדָה, § 54. 2, but in pause אַחַת; אֶחָד occurs in the absolute in Gen. 48:22, 2 Sam. 17:22, Isa. 27:12, Ezek. 33:30, Zech. 11:7, and once אֶחָד Ezek. 33:30. The plural אֶחָדִים is also in use in the sense of *one*, Gen. 11:1, Ezek. 37:17, or *some*, Gen. 27:44, 29:20. Comp. Span. *unos*.

שְׁנַיִם is for שְׁנַיִם; for the Daghes in ה see § 22. *b*; this is once omitted after Daghes forte, מִשְׁתֵּי Judg. 16:28.

A dual form is given to some of the units to denote repetition, אַרְבָּעָה *fourfold*, שִׁבְעָה *sevenfold*.

שִׁבְעָה occurs once with a paragogic syllable, שִׁבְעָה Job 42:13, and once with a suffix in the form שִׁבְעָה 2 Sam. 21:9 K'ri.

2. In all the Semitic languages the cardinals from *three* to *ten* are in form of the singular number, and have a feminine termination when joined to masculine nouns, but omit it when joined to feminine nouns. The explanation of this



curious phenomenon appears to be that they are properly collective nouns like *triad*, *decad*, and as such of the feminine gender. With masculine nouns they appear in their primary form, with feminine nouns, for the sake of distinction, they undergo a change of termination.

a. An analogous anomaly meets us in this same class of words in Indo-European tongues. The Sanskrit cardinals from *five* to *ten*, though they agree in case with the nouns to which they belong, are in form of the neuter gender and in the nominative, accusative and vocative they are of the singular number. In Greek and Latin they are not declined.

§ 224. The cardinals from *eleven* to *nineteen* are formed by combining עָשָׂר or עֶשְׂרֵה modifications of the numeral *ten* with the several units, those which end in ה, preserving the absolute form and the remainder the construct. Thus,

	MASCULINE.		FEMININE.	
Eleven	{	עָשָׂר    אֶחָד	עֶשְׂרֵה    אַחַת	
		עָשָׂר    שְׁנַיִם	עֶשְׂרֵה    שְׁנֵי	
Twelve	{	עָשָׂר    שְׁלֹשִׁים	עֶשְׂרֵה    שְׁלוֹשִׁים	
		עָשָׂר    אַרְבָּעִים	עֶשְׂרֵה    אַרְבָּעִים	
Thirteen		עָשָׂר    חֲמִישָׁה	עֶשְׂרֵה    חֲמִישֵׁה	
Fourteen		עָשָׂר    שֵׁשִׁים	עֶשְׂרֵה    שֵׁשִׁים	
Fifteen		עָשָׂר    שִׁבְעִים	עֶשְׂרֵה    שִׁבְעִים	
Sixteen		עָשָׂר    חֲמִשָּׁה	עֶשְׂרֵה    חֲמִשֵּׁה	
Seventeen		עָשָׂר    שְׁמוֹנִים	עֶשְׂרֵה    שְׁמוֹנִים	
Eighteen		עָשָׂר    תֵּשְׁעִים	עֶשְׂרֵה    תֵּשְׁעִים	
Nineteen		עָשָׂר    עֶשְׂרִים	עֶשְׂרֵה    עֶשְׂרִים	

a. The origin of עֶשְׂרֵה, the alternate of אֶחָד in the number *eleven*, is obscure. R. Jona thinks it to be an abbreviation for עָשָׂר שְׁנַיִם next to *twelve*. Comp. Lat. *undeviginti*, *nineteen*. Kimchi derives it from עָשָׂר to think, *ten* being reckoned upon the fingers, and *eleven* the first number which is mentally conceived beyond.

חֲמִישָׁה עָשָׂר *fifteen* occurs Judg. 8:10, 2 Sam. 19:18, and שְׁמוֹנִים עָשָׂר *eighteen* Judg. 20:25.

§ 225. 1. The tens are formed by adding the masculine

plural termination to the units, עשרים *twenty* being, however, derived not from *two* but from ten עשר.

Twenty	עשרים	Sixty	ששים
Thirty	שלשים	Seventy	שבעים
Forty	ארבעים	Eighty	שמנים
Fifty	חמשים	Ninety	תשעים

a. These numbers have no distinct form for the feminine, and are used indifferently with nouns of either gender. עשרה Ex. 18 : 21, 25, Deut. 1 : 15 means not *twenty* but *tens*.

2. The units are added to the tens by means of the conjunction ו *and*; the order of precedence is not invariable, though it has been remarked that the earliest writers of the Old Testament commonly place the units first, e. g. שתים ושישים *two and sixty* Gen. 5 : 18, while the latest writers as commonly place the tens first, ושים ושים *sixty and two* Dan. 9 : 25.

§ 226. Numerals of a higher grade are מֵאָה *one hundred*, אֶלֶף *one thousand*, רֶבֶב, רֶבִּי or רְבֹוא *ten thousand*. These are duplicated by affixing the dual termination מאות *two hundred*, אלפים *two thousand*, רבבות or שתי רבבות *twenty thousand*. Higher multiples are formed by prefixing the appropriate units שלש מאות *three hundred*, שלשת אלפים *three thousand*, שש רבאות *sixty thousand*, אֶלֶף אֶלֶף *one million*.

§ 227. 1. The ordinals are formed by adding י to the corresponding cardinals, the same vowel being likewise inserted in several instances before the final consonant; ראשון *first* is derived from ראש *head*.

First	ראשון	Sixth	ששִׁי
Second	שני	Seventh	שביעי
Third	שלישי	Eighth	שמיני
Fourth	רביעי	Ninth	תשיעי
Fifth	חמישי or חמישי	Tenth	עשירי

The feminine commonly ends in ית, occasionally in יה.

a. There are two examples of the orthography ראשון Josh. 21:10, Job 15:7, and one of רישון Job 8:8, in all of which the K'ri restores the customary form.

2. There are no distinct forms for ordinals above ten, the cardinal numbers being used instead.

3. Fractional numbers are expressed by the feminine ordinals, שלישית *one third*, רביעית *one fourth*, etc., and by the following additional terms, חצי *one half*, רבע and רבע *one quarter*, חמש *one fifth*, עשירון *one tenth*.

### PREFIXED PARTICLES.

§228. The remaining parts of speech are indeclinable, and may be comprehended under the general name of particles. These may be divided into

1. Prefixed particles, which are only found in combination with a following word, viz. the article, He interrogative, the inseparable prepositions, and Vav conjunctive.

2. Those particles, which are written as separate words, and which comprise the great majority of adverbs, prepositions, conjunctions, and interjections.

a. No word in Hebrew has less than two letters; all particles of one letter are consequently prefixes. There is one example of two prefixes combined constituting a word הָל Deut. 32:6, though editions vary.

### THE ARTICLE.

§229. 1. The Definite Article (הַא הַיְיָשָׁה) consists of ה with Pattahh followed by Daghesh-forte in the first letter of the word to which it is prefixed, מֶלֶךְ *a king*, הַמֶּלֶךְ *the king*.

a. As the Arabic article اَل is in certain cases followed by a like doubling of the initial letter, some have imagined that the original form of

the Hebrew article was הָ and that the Dagghesh-forte has arisen from the assimilation of לָ and its contraction with the succeeding letter. Since, however, there is no trace of such a form, it seems better to acquiesce in the old opinion, which has in its favour the analogy of other languages, that the article הָ is related to the personal pronoun הוּא, whose principal consonant it retains, and that the following Dagghesh is conservative, § 24. 3; comp. the demonstrative particle הַא and הַא behold! In הוֹרֵד Jer. 29:23 K'thibh (if read הוֹרֵד) the article may perhaps be found in an unabridged form; the K'ri has הוֹרֵד. The Arabic article is supposed to be found in the proper name אֶלְמֹדַר Gen. 10:26, אֶלְגִּבְיַי hail, the equivalent of גִּבְיַי, and possibly in אֶלְקִים Prov. 30:31.

b. There is, properly speaking, no indefinite article in Hebrew, although the numeral אֶחָד *one* is so employed in a few instances, as נָבִיא אֶחָד *a prophet* 1 Kin. 20:13.

2. If the first letter of the word have Sh'va, Dagghesh-forte may be omitted except from the aspirates, § 25, הָאֵר, הַתְּנִית, הַבְּרָכָה but הַמְדַּבֵּר.

3. Before gutturals, which cannot receive Dagghesh-forte, § 60. 4, Pattahh is lengthened to Kamets; the short vowel Pattahh is, however, commonly retained before הָ and הָ, and sometimes before ע, the syllable being converted into an intermediate, § 20. 2. *a*, instead of a simple one, הָאֵהָל, הָהָר, הָעֵיט, Gen. 15:11, הָרָשָׁע but הַחֲשֹׁךְ, הָהָיָא, הָעֵיט, Jer. 12:9.

*a*. The article very rarely has Kamets before הָ, הָחֵי Gen. 6:19, הָחַמְלִים Isa. 17:8; in a very few instances initial א quiesces in the vowel of the article, הָאֶסְפָּסָפָה Num. 11:4.

4. Before הָ with Kamets or Hhateph-Kamets, Pattahh is changed to Seghol: before הָ or ע with Kamets, it is likewise changed to Seghol if it stands in the second syllable before the accent, and consequently receives the secondary accent Methegh, הָהָג, הָחָכֶם, הַחֲרָשִׁים, הַהָרִים, הָעָרִים.

*a*. This change very rarely occurs before א, הָאֶמֶר Mic. 2:7. When הָ is followed by Kamets-Hhatuph, Pattahh remains הַחֲכָמָה.

*b*. The article does not usually affect the vowels of the word before which it stands; in הָרַם *mountain* and לָם *people*, however, Pattahh is changed to Kamets to correspond with the vowel of the article הָהָר, הָהָם, הָאָרֶץ *earth* but הָאָרֶץ. The plurals of אֹהֶל *tent* and קֹדֶשׁ *holiness* without the article are אֹהֳלִים Gen. 25:27, קֹדֶשִׁים Ex. 29:37, but with the article בְּאֹהֳלִים (for בְּהֹאֳלִים) Judg. 8:11, הַקֹּדֶשִׁים Ex. 26:33, § 208. 3 *b*

קָאָה *pelican* Isa. 34 : 11, Zeph. 2 : 14, is pointed חֶקְאָה Lev. 11 : 18, Deut. 14 : 17 upon receiving the article.

5. When preceded by the inseparable prepositions the letter ה of the article is mostly rejected, and its vowel given to the preposition, § 53. 3, בַּשְּׁמַיִם for בְּהַשְּׁמַיִם, see § 231. 5.

### HE INTERROGATIVE.

§ 230. 1. The letter ה (הָא הַשְּׁאֵלָה) may also be prefixed to words to indicate an interrogation; it is then pointed with Hhateph-Patahh, הֵלֵלָה *shall we go?* הֵלֵא־הוּא *is he not?*

2. Before a vowelless letter this becomes Patahh, § 61. 1, הַקּוֹזֶה Gen. 34 : 31, הַלְמַעֲנָה Job 18 : 4, הַצִּירִי Jer. 8 : 22.

*a.* The new syllable thus formed is an intermediate one, § 22, and the succeeding Sh'va remains vocal, as is shown by the absence of Dagheshe-lene in such forms as הִירְצָאֵם Gen. 29 : 5. In order to render this still more evident recourse is frequently had to Dagheshe-forte separative, § 24. 5, הַלֵּבָן Gen. 17 : 17, הִבְצַצְקָהָם 18 : 21, Methegh, § 45. 2, הַמִּטָּל Judg. 9 : 2, הַחֲשֵׁלָה Job 38 : 35, or compound Sh'va, § 16. 3. *b.* הַבְּרָכָה Gen. 27 : 38.

*b.* He interrogative has Patahh and Dagheshe-forte in one instance before a letter with a vowel of its own, הִירִיטָב Lev. 10 : 19.

3. Before gutturals it likewise usually becomes Patahh, הֵאֵלָה Ex. 2 : 7, הֵאָשֶׁר 2 Kin. 6 : 22, הֵהִימִיר Jer. 2 : 11, הֵשִׁיחַ Hag. 1 : 4.

*a.* There are a few examples of He interrogative with Kamets before א, הָאָהֱם Judg. 6 : 31, הָאָפְרָחִי Judg. 12 : 5, הָאִישׁ Neh. 6 : 11.

4. Before gutturals with Kamets it is changed to Seghol, הָאָמֵר Ezek. 28 : 9, הָהִיחֵהָה Joel 1 : 2, הָהָלָם Eccles. 2 : 19.

### INSEPARABLE PREPOSITIONS.

§ 231. 1. The prepositions ב *in*, כ *according to*, ל *to*, are regularly prefixed with Sh'va, בְּרֵאשִׁית *in the beginning*, כְּלָל *according to all*, לְאַבְרָהָם *to Abraham*.





tained in an intermediate syllable, but before other gutturals it is lengthened to 'Tsere, מִן חוּץ for מִן חוֹץ, מִצָּרֶץ, מִקְדָּשׁ, מִצֵּם.

a. *is* sometimes poetically lengthened to מִיָּר, and once has the form of a construct plural, מִיָּרִי Isa. 30 : 11.

§ 233. These prepositions are combined with the nominal suffixes in the following manner :

## SINGULAR.

1 c.	בִּי	לִי	כְּמִוְנִי	מִיָּרִי, מִיָּרִי, מִיָּרִי
2 m.	בְּךָ, בְּךָ	לְךָ, לְךָ	כְּמִוְנֶךָ	מִמְּךָ, מִמְּךָ
2 f.	בְּךָ	לְךָ	—	מִמְּךָ
3 m.	בּוֹ	לוֹ	כְּמִוְנוֹ	מִמְּנוֹ, מִמְּנוֹ, מִמְּנוֹ
3 f.	בָּהּ	לָהּ	כְּמִוְנָהּ	מִמְּנָהּ

## PLURAL.

1 c.	בָּנוּ	לָנוּ	כְּמִוְנוֹ	מִמְּנוֹ
2 m.	בְּכֶם	לְכֶם	כְּמִוְנְכֶם, כְּכֶם	מִמְּכֶם
2 f.	בְּכֶן	לְכֶן	—	מִמְּכֶן
3 m.	בָּם, בָּהֶם	לָם, לָהֶם	כְּמִוְנָם, כְּבָהֶם	מִמְּנָם, מִמְּנָם
3 f.	בָּהֶן, בְּהֶן	לָהֶן	—	מִמְּהֶן

a. The syllable *mi* inserted between כ and the suffixes, and which is in poetry sometimes added to ב, כ and ל without suffixes to convert them into independent words, בְּמִו, כְּמִו, לְמִו, is commonly thought to be related in its origin to the pronoun מִה *what*, so that כְּמִוְנִי would in strictness denote *like what I am*, i. e. *like me*. The preposition מִן, with the exception of some poetical forms, reduplicates itself before the light suffixes, מִמְּנִי = מִיָּנִי. Comp. a similar reduplication of a short word, מִיָּרִי or מִיָּר construct of מִיָּרִי *water*.

## VAV CONJUNCTIVE.

§ 234. The conjunction *and* is expressed by ו prefixed with Sh'va, וְחֶשֶׁךְ, וְהָאָרֶץ. Before one of the labials ב, מ, פ, § 57. 2 (1), or before a vowelless letter Vav quiesces in

Shurek, וְיָבִין, וּמִלְכָּד, וּפְעָלִים, וּלְהַבְדִּיל. Before a vowelless Yodh it receives Hhirik, in which the Yodh quiesces, וַיִּנְקָתָם, וַיְהִי. Before a guttural with compound Sh'va it receives the corresponding short vowel, וַיִּצְוֵה, וַיִּחַלֵּי. Before monosyllables and dissyllables accented on the penult it frequently receives a pretonic Kamets, וַיְבַהֵי, וַלְיִלָּה, וַיְרַע.

a. After Vav with Shurek, compound Sh'va is sometimes substituted for simple Sh'va in order to indicate more distinctly its vocal character, וַיִּוָּחַב Gen. 2:12, וַיִּחַבְקֶשֶׁי Ezek. 26:21, וַיִּסְעֲדָה 1 Kin. 13:7, וַיִּצְעֲקֵהוּ Jer. 22:20.

b. Vav receives Hhirik before He followed by Yodh in the forms וַיְהִי, וַיִּחַי, וַיִּתְּחַלֵּם, וַיִּתְּחַלֵּם 2 plur. preterite and imperative of the verbs וַיְהִי to be and וַיִּחַי to live; before the 2 masc. sing. imperative of the same verbs it has Seghol, וַיְהִי, וַיִּחַי, וַיִּתְּחַלֵּם for וַיְהִי, וַיִּחַי, וַיִּתְּחַלֵּם.

c. א quiesces after Vav conjunctive as after the inseparable prepositions, § 231. 3. a. in וַיִּזְוֹן master when connected with singular suffixes, וַיִּזְוֹן Lord and וַיִּזְוֹן God, וַיִּזְוֹן, וַיִּזְוֹן, וַיִּזְוֹן the Seghol being lengthened to Tsere in the simple syllable. Hence also וַיִּהְיֶה when וַיִּהְיֶה has the vowels of וַיִּהְיֶה. A very few instances occur in which א with Pattahh and י with Hhirik give up their vowel to Vav conjunctive and become quiescent, וַיִּצְוֶה Zech. 11:5 for וַיִּצְוֶה Jer. 25:36 for וַיִּצְוֶה.

## SEPARATE PARTICLES.

### ADVERBS.

§ 235. 1. A few adverbs of negation, place and time, are commonly classed as primitive, although they are probably related to pronominal roots, as אַל and לֹא not, שָׁם there, אָז then.

a. It is natural to suspect that the pronominal root ל, which gave rise to the near demonstrative אֵל, אֵלֶּה these and to the prepositions indicative of nearness or approach, ל, לְ, אֵל unto, and which has a remote demonstrative force in וְלֵבָיִךְ yonder, beyond, may also be the basis of לֹא and אַל the idea of remoteness taken absolutely forming a negation. The same idea, in a less absolute sense, may be traced in the conditional conjunction אִם if. The pronoun הֵנָּה, of which probably שָׁם is originally only a modification (comp. the relative use of הֵנָּה, § 73. 1), is plainly connected with אָז at that time and שָׁם in that place.

## 2. Derivative adverbs are formed

(1.) By affixing the terminations ם, or ם׃, אַמְלֵם and אַמְלֵם *truly* from אֱמֵן *truth*, הַנֵּם *gratuitously* from חַן *grace*, יוֹמֵם *by day* from יוֹם *day*, רֵיקֵם *in vain* from רֵיק *empty*, פֶּתָאֵם *suddenly* from פָּתַע *moment*, שְׁלֵשֵׁם *the day before yesterday* from שְׁלֹשׁ *three*.

(2.) By abbreviation, as אַדְ *surely, only* from אֲדָן.

(3.) By composition, as מַדּוּעַ *why?* from מַה יָּדוּעַ *quid edoctus*, מִלְּמַעְלָה *from above* from מִן, לְ, and מַעְלָה.

3. Besides those adverbs, which are such originally and properly, other parts of speech are sometimes used as adverbs. Thus

(1.) Nouns, מְאֹד *mightily, exceedingly* prop. *might*, סְבִיב *around* prop. *circuit*, עוֹד *again* prop. *repetition*, אֵפֶס *no more* prop. *cessation*; with a preposition, בְּמְאֹד *exceedingly*, לְבָד *apart* prop. *to separation*, or a suffix יַחְדָּו *together* prop. *in its union*. Compare the adverbial accusative and adverbial phrases of Greek and other languages.

(2.) Absolute infinitives, which are really verbal nouns, הַיֵּטֵב *well* prop. *recte faciendo*, הַרְבֵּה *much*, מְהֵרָ *quickly*.

(3.) Adjectives, particularly in the feminine, which is used as a neuter, טוֹב *well*, ראשֹׁנָה *at first*, שְׁנִיָּה *the second time*, רַבָּה and רַבַּת *much*, יְהוּדִיָּה *in Jewish* i. e. *Hebrew*, אֲרָמִית *in Aramaic*, נִפְלְאוֹת *wonderfully*.

(4.) Pronouns, זֶה *here, now* prop. *this place, this time*, הֵנָּה *hither* prop. *to these places*, with a preposition כֵּן *thus* prop. *according to it*, כֵּן *so* perhaps for כִּהֵּן *according to these things*, though others explain it as an adverbial use of the participle כֵּן *right, true*, פֹּה *here* probably for בֹּה *in this (place)*.

§ 236. A few adverbs are capable of receiving pronominal suffixes, as הֵן or הֵנָּה *behold*, עוֹד *yet*, אֵי *where*, to which may be added אֵין *there is not* prop. *non-existence* and יֵשׁ

*there is prop. existence.* As the idea of action or of existence is suggested by them, they take the verbal suffixes, frequently with נ epenthetic. Thus

1. הָנִי . *First person* הִנֵּנִי, הִנֵּנִי and הִנֵּנִי; הִנֵּנִי, הִנֵּנִי and הִנֵּנִי. *Second person masc.* הִנֵּנֶה once הִנֵּנֶה, fem. הִנֵּנֶה. *Third person* הִנֵּנוּ and הִנֵּנָה; הִנֵּנָה.

2. עוֹד . *First person* עוֹדֵנִי and עוֹדֵנִי; once with *plur.* עוֹדֵנֵנוּ Lam. 4 : 17 K'ri. *Second person masc.* עוֹדֶה fem. עוֹדֶה. *Third person* masc. עוֹדֶה, fem. עוֹדֶה.

3. אֵי , *Second person* אֵיכָּה . *Third person* אֵיוּ , אֵיכָּה .

4. אֵין . *First person* אֵינִי . *Second person* masc. אֵינֶה , fem. אֵינֶה . *Third person* masc. אֵינֶה , fem. אֵינֶה .

5. יֵשׁ . *Second person* יֵשְׁךָ , יֵשְׁכֶם and יֵשְׁכֶם . *Third person* יֵשׁוּ .

## PREPOSITIONS.

§ 237. 1. The simple prepositions in most common use, besides the inseparable prefixes, § 231, are chiefly אַחֲרֵי *behind, after*, אֶל- *to, unto*, אֵצֶל *beside*, אֵת *with*, בֵּין *between*, בְּלִתִּי *without*, בְּעֵד *through*, זֶלַת *except*, עַל *on account of*, מִלְּךָ or מִלְּךָ *over against*, לְפָנֶיךָ *in presence of*, לְפָנֶיךָ *in front of*, בְּעֵד *unto*, עַל *upon*, עִם *with*, תַּחַת *under*. Most of these appear to have been originally nouns; and some of them are still used both as nouns and as prepositions.

2. Other prepositions are compound, and consist of

(1.) Two prepositions, as מֵאַחֲרַי *from after*, מֵאֵת and מֵעַל *from with*, מֵעַל *from upon*, מֵתַחַת *from under*, לְמִן *from*, לְפָנֶיךָ *before*, אֶל-מִוֶּלֶד *toward*.

(2.) A preposition and a noun לְבַד and מִלְּבַד *besides* from בַּד *separation*, לְפָנֶיךָ *before* and מִלְּפָנֶיךָ *from before* from פָּנִים *face*, בְּגִלְלֵךְ and בְּעֵבְרֵךְ *for the sake of*, בְּיָד *by prop.*

by the hand of, אֶל־עֶבֶר beyond, מֵעֶבֶר לְ from beyond, לְעִמָּת in conjunction with, לְמַעַן and עַל־עֵקֶב on account of, כִּפִּי, כִּפִּי and עַל־פִּי according to prop. at the mouth of.

(3.) A preposition and an infinitive, לְקָרְאתָ toward prop. to meet.

(4.) A preposition and an adverb, בְּלִעְדִּי and מִבְּלִעְדִּי without from בַּל not עַד unto, לְ מֵהַלְאָה beyond, בְּבִלִּי without.

§ 238. 1. The prepositions take suffixes in the same manner as singular nouns, e. g. אֶצְלִי beside me, זִוְלָתִי, נִגְדִי, נִגְדִי, except אַחֲרֵי after, אֶל־ to, עַד unto, עַל upon and תַּחַת under, which before suffixes assume the form of nouns in the masculine plural, e. g. אַחֲרֵי, אַחֲרֵיהֶם, אַחֲרֵיהֶם; בֵּין between adopts sometimes a singular, sometimes a masculine plural, and sometimes a feminine plural form, e. g. בֵּינִי, בֵּינֵינוּ and בֵּינֵינוּ, בֵּינֵינוּ and בֵּינֵינוּ.

a. The plural form אַחֲרֵי occurs without suffixes more frequently than אַחֲרֵי; אֶצְלִי, אֶצְלֵי, אֶצְלֵי also occur in poetry.

b. תַּחַת in a very few instances takes a verbal suffix. תַּחַתְּנִי 2 Sam. 22:37, 40, 48; with the 3 masc. plur. suffix it is תַּחַתָּם oftener than תַּחַתְּהֶם.

2. The preposition אֶת with is to be distinguished from אֵת the sign of the definite object, which is prefixed to a pronoun or definite noun, to indicate that it is the object of an active verb. With pronominal suffixes the ת of the preposition is doubled and its vowel shortened to Hhirik, thus אֶתְּךָ, אֶתְּךָ, אֶתְּכֶם; the sign of the accusative becomes אֵת before suffixes or before grave suffixes commonly אֵת, thus, אֵתְּךָ, אֵתְּךָ, אֵתְּכֶם rarely אֵתְּכֶם, אֵתְּכֶם rarely אֵתְּכֶם and אֵתְּכֶם.

a. Sometimes, particularly in the books of Kings, Jeremiah, and Ezekiel, the preposition takes the form אֵתְּךָ, אֵתְּךָ.

## CONJUNCTIONS.

§ 239. 1. In addition to the prefixed copulative וְ, § 234, the following are the simple conjunctions in most common

use, או *or*, אף *also*, אם *and* לו *if*, אשר *and* כי *that, because*, פן *lest*.

2. Compound conjunctions are formed by combining

(1.) Two conjunctions אם כי *but*, אף כי *how much more* prop. *also that*.

(2.) The conjunction כי or אשר with a preposition, as כַּאֲשֶׁר *as*, לְמַעַן *in order that*, וְעַן *and* וְעַתָּה *because*, עַד *until*, כִּי *because*.

(3.) An adverb with a preposition or conjunction, בְּטָרֵם *before*, לִכֵּן or עַל־כֵּן *therefore*, לֹא־כִי *unless* from לוֹ *if* לֹא *not*.

## INTERJECTIONS.

§ 240. The Hebrew interjections, like those of other languages, are of two sorts, viz.:

1. Natural sounds expressive of various emotions, as אַה, הֵה, אָהֵה *ah! oh!* הֶאָה *aha!* הוֹי *ho!* ווֹי *woe!* אֲוִי, אֲוִיָּה, אֲבִי, אֲבִיָּה *woe!* אֲלֵלֵי *alas!* הֶם *hush!*

2. Words originally belonging to other parts of speech, which by frequent use were converted into interjections, הָבֵה *come!* prop. *give*, לָכֵה *come!* prop. *go*, הִנֵּה *behold!* prop. a demonstrative adverb, הַלֵּיכֵה *far be it!* בִּי *pray!* from בְּעִי *entreaty*, נָא *now!* *I pray thee!*



## PART THIRD.

### SYNTAX.

§ 241. 1. Syntax treats of sentences or of the manner in which words are employed in the utterance of thought. Its office, therefore, is to exhibit the several functions of the different parts of speech in the mechanism of the sentence, the relations which they sustain to each other, and how those relations are outwardly expressed.

2. Every sentence must embrace first a subject or the thing spoken of, and secondly, a predicate or that which is said about it. Upon these two simple elements is built the entire structure of human speech.

### THE SUBJECT.

§ 242. The subject of every sentence must be either a noun, as בָּרָא אֱלֹהִים *God created* Gen. 1 : 1, or a pronoun, as קָדוֹשׁ אֲנִי *I (am) holy* Lev. 11 : 44. This includes infinitives, which are verbal nouns, לַעֲדוֹק לֹא-טוֹב *to punish the just is not good* Prov. 17 : 26, and adjectives and participles when used substantively, לֹא-יָבוֹא טִמְאָה *an unclean (person) shall not enter* 2 Chron. 23 : 19, לֹא הַמֵּתִים יְהַלְלוּ-יְהוָה *the dead shall not praise the Lord* Ps. 115 : 17.

a. The subject of a sentence may be a noun preceded by the preposition מִן in a partitive sense, יָצְאוּ מִן-הָעָם *there went out (some) of the people* Ex. 16 : 27, or by the particle of comparison כִּי, כִּי נִרְאָה נִפְגַּע *(something) like a plague has appeared* Lev. 14 : 35.

b. When the subject is an infinitive, it is mostly, as in English, preceded by the preposition לְ *to*, טוֹב לְהוֹדוֹת (it is) *good to give thanks* Ps. 92:2. unless it is in the construct before a following noun לֹא-טוֹב הָיִיתָ לְאֶחָדָם לְבַדּוֹ *man's being alone (is) not good* Gen. 2:18.

c. The subject is very rarely an adverb, הַרְבֵּה נָפְלוּ מִן־הָעָם *many (prop. much) of the people have fallen* 2 Sam. 1:4.

§ 243. The subject may be omitted in the following cases, viz. :

1. When it is sufficiently plain from the connection, הֲעוֹד עִמָּךְ *is there yet with thee* (a corpse)? Am. 6:10, or is obvious in itself, אָחִיו יִלָּדָה (his mother) *bare him* 1 Kin. 1:6. The personal pronouns are for this reason rarely used before verbal forms, which of themselves indicate the person, אָמַרְתִּי *I said*, אָמַרְתָּ *thou saidst*, unless with the view of expressing emphasis or opposition, קָמְנוּ וְנָפְלוּ וְנִשְׁאַלְנוּ וְנִשְׁאַלְנוּ *they are brought down and fallen, but we are risen* Ps. 20:9.

2. When it is indefinite; thus, if an action is spoken of and it is not known or is not stated by whom it is performed. The third person plural may be so employed, וַיִּגְדְּרוּ לְשָׂאוֹל *and they told Saul* 1 Sam. 18:20, or third person singular, comp. the French *on* and German *man*, קָרָא שְׁמָהּ בָּבֶל *one called its name Babel* i. e. *its name was called Babel*, or the second person singular, particularly in laws or in proverbs, the language of direct address being employed while every one who hears is intended, לֹא-תַעֲשֶׂה-לָּךְ פֶּסֶל *thou shalt not make unto thee a graven image* Ex. 20:4, לִבְיָאָה לְמוֹסֵר לְבָבָהּ *apply thine heart unto instruction* Prov. 23:12.

a. Sometimes the word אִישׁ *man* is used as an indefinite subject, \* אָמַר אִישׁ הָאֵרֶץ בְּלִבָּתָהּ וְגו' *a man said thus, when he went*, etc. 1 Sam. 9:9, and sometimes the participle of the following verb, וְשָׁמַע הַשָּׁמַע *and the hearer shall hear* 2 Sam. 17:9, הִרְשִׁי הַרְשִׁי הַרְשִׁי *ploughers ploughed* Ps. 129:3.

b. The third person plural indefinite seems to be used sometimes without any thought of the real agency concerned in the action spoken of, and where the English would require a passive construction, לֵילוֹת עָמְלִי מִזִּוְלִי *wearisome nights are appointed to me* lit. *they have appointed* Job 7:3.

\* וְגו' is an abbreviation for וְגוֹמֵר *et completio, and so forth*, § 9. 1

3. When the construction is impersonal; in this case the third person singular masculine is the form commonly adopted, *אַל-יִרְעַע בְּעֵינֶיךָ* *let it not be grievous in thy sight* Gen. 21:12, *אָז הָיָהל* *then it was begun* i. e. *men began*, though the feminine is also employed on account of its special affinity with the neuter, *וַתָּצַר לְיִשְׂרָאֵל* *and Israel was distressed* lit. *it was strait to Israel* Judg. 10:9.

§ 244. 1. The subject may be extended by connecting two or more nouns or pronouns and thus forming what is called a compound subject, *וַיִּכְלֹו הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צִבְיָאָם* *and the heavens and the earth and all their host were finished* Gen. 2:1, *וְאֲנִי וְהַנֶּעֱר נֵלְכָה* *and I and the lad will go* Gen. 22:5.

2. Or it may be extended by adding to the noun an article, adjective, demonstrative pronoun, pronominal suffix, or another noun with which it may be either in apposition or in construction. When thus united with other qualifying words the noun alone is called the grammatical subject, the noun, together with its adjuncts, is called the logical subject.

### THE ARTICLE.

§ 245. The definite article is used in Hebrew as in other languages to particularize the object spoken of, and distinguish it from all others. It is accordingly prefixed in the following cases, viz.:

1. When the thing referred to is one which has been mentioned before, *and God said, Let there be רָקִיעַ a firmament, etc., and God made הַרָקִיעַ the firmament* Gen. 1:6, 7.

2. When it is defined by accompanying words, as a relative clause, *אַשְׁרֵי הָאִישׁ אֲשֶׁר לֹא הֵלֵךְ וְגו'* *blessed is the man who has not walked, etc.*, Ps. 1:1, an adjective, *הַמֵּאִיר הַגָּדֹל* *the greater light*, *הַמֵּאִיר הַקָּטָן* *the lesser light* Gen. 1:16, or a demonstrative pronoun, *הַר* *a mountain*, *הַהָר הַזֶּה* *this mountain*, *הַהָר הַהוּא* *that mountain*, or by being directly ad-

dressed, הַמֶּלֶךְ *O king* 1 Sam. 17:55, הַשָּׁמַיִם *O heavens*, הָאָרֶץ *O earth* Deut. 32:1.

3. When it is obviously suggested by the circumstances, or may be presumed to be well known: *she emptied her pitcher into* הַשֵּׁקֶת *the trough* Gen. 24:20, viz., the one which must have been by a well used for watering cattle; *Abimelech looked through* הַחֹלֶן *the window* Gen. 26:8, i. e. of the house in which it is taken for granted that he was; *let us go to* הָרֹאֶה *the (well-known) seer* 1 Sam. 9:9.

a. The article is accordingly used as in Greek and in some modern languages in place of an unemphatic possessive pronoun: *she took* הַצִּיָּה *the veil* Gen. 24:65, i. e. the one which she had, or, according to the English idiom, *her veil*; David took הַכִּנּוֹר *the harp* i. e. *his harp* 1 Sam. 16:23, so the LXX. ἐλάβανε Δαυὶδ τὴν κινύραν.

b. With words denoting time it expresses the present as that which would most readily occur to the mind, הַיּוֹם *the day* i. e. that which is now passing, *to-day* Gen. 4:14, הַלַּיְלָה *the night* i. e. *to-night* Gen. 30:15, הַשָּׁנָה *the year* i. e. *this year* Jer. 28:16, הַפֶּסַח *the time* i. e. *this time* Gen. 29:35, unless another idea is more naturally suggested by the context, הַיְּהִי הַיּוֹם *and it came to pass on the day* i. e. at the period before spoken of, *at that time* 1 Sam. 1:4, Job 1:6.

4. When it is distinguished above all others of like kind or is the only one of its class, הַבַּיִת *the house* viz. of God, the temple Mic. 3:12, הָאֱלֹהִים *the Lord* Isa. 1:24, הָאֱלֹהִים *the (true) God*, הַשָּׁמַיִם *the heavens*, הָאָרֶץ *the earth* Gen. 1:1, הַשֶּׁמֶשׁ *the sun* Gen. 15:12.

5. When it is an appellative noun used in a generic or universal sense, הַחֶרֶב *the sword devoureth one as well as another* 2 Sam. 11:25; *they shall mount up with wings* בְּנִשְׂרִים *as the eagles* Isa. 40:31, and sometimes when it is a material or abstract noun, in which case the English idiom does not admit the article, *where there is* הַזָּהָב *gold* Gen. 2:11 LXX. τὸ χρυσίου; *thy wine mixed* בַּמַּיִם *with water* Isa. 1:22, *where shall* הַחֵכְמָה *wisdom be found?* Job 28:12 LXX. ἡ δὲ σοφία κτλ; *they smote the men* בְּסִנְרִים *with blindness* Gen. 19:11.

a. The article is thus used with adjectives to denote the class, which they describe, *God shall judge* יָאֱתֶה הַרְשָׁע וְאֶת־הַצְדִּיק *the righteous and the wicked* Eccl. 3:17; *the proverb of* הַקְּדָמִי *the ancients* 1 Sam. 24:14; and with Gentile nouns, which are properly adjectives, § 194. 1, הָאֱמֹרִי *the Amorite*, הַכְּנַעֲנִי *the Canaanite*, Gen. 15:21.

b. The Hebrew infinitive does not receive the article; הָיָה, which is the only exception, see Gen. 2:9 and elsewhere. may be regarded as a noun. In a very few instances the article is prefixed to finite tenses of the verb with the force of a relative pronoun, הֶחָלָצָהּ *who went* Josh. 10:24, הַיּוֹלֶה *that shall be born* Judg. 13:8, הַהִקְדִּישׁ *which he sanctified* 1 Chron. 26:28, הַנִּמְצְאוֹ *who are present* 1 Chron. 29:17, בַּהֲכִין *into (the place) which he prepared* 2 Chron. 1:4; so also 2 Chron. 29:36, Ezr. 8:25, 10:14, 17. Isa. 56:3, Jer. 5:13, Dan. 8:1. It is once prefixed to a preposition, הָעָלָהּ *what (was) upon it* 1 Sam. 9:24.

c. In the uses of the article, as stated above, Nos. 4 and 5 are really varieties of No. 3, since the prominent member of a class is the best known and most readily suggested. and when a word is used generically it designates a definite and well-known class of objects which is to be distinguished from every other class.

d. The Hebrew article is sometimes found where the English requires the indefinite article or none at all; but it must not on that account be supposed that it ever loses its proper force or becomes equivalent to an indefinite article. The difference of idiom is due to a difference in the mode of conception. Thus, in comparisons the Hebrew commonly conceived of the whole class of objects of which he spoke, while we mostly think of one or more individuals belonging to the class, כְּבֵית *as (the) a nest*, Isa. 10:14, כְּסֵפֶר *as (the) a scroll* Isa. 34:4, *like rending* הַיָּדָר (the) *a kid* Judg. 14:6, *as* הַדְּבָרִים (the) *bees do* Deut. 1:44, כְּשָׁנִים *as (the) scarlet*, כְּשֶׁלֶג *as (the) snow*, כְּחֹלֶץ *as (the) crimson*, כְּצֹמֶר *as (the) wool* Isa. 1:18. Cases also not infrequently occur in which the article may either be inserted or omitted with equal propriety and without any material change of sense, according as the noun is to the mind of the speaker definite or indefinite. In speaking of the invasion of his father's flocks, David says, הָאֵלֶּיךָ *the lion and* הַדּוֹב *the bear came* 1 Sam. 17:34, because he thinks of these as *the* enemies to be expected under the circumstances; had he thought of them indefinitely as beasts of prey he would have said, without the article, *a lion and a bear*. It is said, Gen. 13:2, that Abram was very rich בַּמִּקְנֵה בָּקָר *in (the) cattle*, בַּמִּדְבָּר *in (the) silver*, and בַּזָּהָב *in (the) gold*, since these are viewed as definite and well-known species of property; but in Gen. 24:35 *he hath given him* וְהָרֹב וְכֶסֶם וְזָהָב *flocks and herds and silver and gold*, these are viewed indefinitely in Hebrew as in English.

§ 246. Nouns are definite without the article in the following cases, viz. :

1. Proper nouns, which are definite by signification, אַבְרָהָם *Abraham*, כְּנַעַן *Canaan*, יְרוּשָׁלַם *Jerusalem*.

a. Proper names, originally applied in an appellative sense, sometimes retain the definite article, *הַבַּעַל* *the lord*, *בַּאֵל* *the adversary*, *שָׂטָן* *the river*, the *Euphrates*, *הַיַּרְדֵּן* *the descending* (stream), the *Jordan*, *הַלְבָנוֹן* *the white* (mountain), *Lebanon*, *הַכַּרְמֶל* *the garden*, *Carmel*, *הַכְּפָר* *the circuit* of the *Jordan*, *הַמִּצְפָּה* *the watch-tower*, *Mizpah*, *הָאָדָם* and *אָדָם* *the* (first) *man*, *Adam*, *הָאֱלֹהִים* and *אֱלֹהִים* *the* (true) *God*. In *שִׁבְטֵי הַמְנַשֶּׁה* *the half tribe of Manasseh* Dent. 3:13 and often elsewhere, the article makes more prominent the definiteness of the entire expression: it also occurs without the article, e. g. Num. 32:33.

2. Nouns with suffixes, which are rendered definite by the appended pronoun, *אָבִינוּ* *our father*, *שְׁמוֹ* *his name*, but in Greek *ὁ πατὴρ ἡμῶν, τὸ ὄνομα αὐτοῦ*.

a. There are a few instances in which, for special reasons, the article is prefixed to nouns having suffixes. It is emphatic in *הַחֲצִי* *the* (other) *half of them* Josh. 8:33, opposed to a preceding *הַחֲצִי* *one half of them*; so in *בְּקִרְבָּהּ* Isa. 24:2. In *מִכְסֵּת הָעֶרְבָה* *the worth of thy estimation* Lev. 27:23, it serves to indicate more clearly the definiteness of the entire expression; so *בְּתוֹךְ הָאֶהָרִי* *in the midst of my tent* Josh. 7:21, *בְּתוֹךְ הַבָּרִי* *in the midst of its fold* Mic. 2:12, *בְּכֻל־הַחַיִּים* *the whole of the women with child* 2 Kin. 15:16; in *לְמַצְנֶהוּ* Prov. 16:4 it distinguishes the noun *מַצְנֶה* from the preposition *לְמַצְנֵן*.

b. A suffix which is the direct object of a participle does not supersede the necessity of the article, *הַמִּסֶּה* *the* (one) *smiling him* Isa. 9:12, *הַמְבִּילָה* *the* (one) *bringing thee up* Ps. 81:11, *הַמְעֲטָרִי* *the* (one) *crowning thee* Ps. 103:4.

3. Nouns in the construct state before a definite noun, whether this has the article *כּוֹכְבֵי הַשָּׁמַיִם* *the stars of heaven* Gen. 26:4, *רַגְלֵי הַכֹּהֲנִים* *the feet of the priests* Josh. 3:13, is a proper name, *שְׁבִטֵי יִשְׂרָאֵל* *the tribes of Israel* Ex. 24:4, *דְּבַר יְהוָה* *the word of Jehovah* Gen. 15:1, has a pronominal suffix, *בְּפִרְיֵי הַמַּעֲשִׂיהָ* *the first-fruits of thy labours*, *נְשִׂיכָבְדָּיו* *the wives of his sons* Gen. 7:13, or is itself definite by construction, *מַעֲרַת שׂוּדָה הַמַּכְפֶּלֶה* *the cave of the field of Machpelah* Gen. 23:19, *אֲרוֹן בְּרִית־יְהוָה* *the ark of the covenant of Jehovah* Josh. 3:3.

a. Nouns in the construct are occasionally found with the article, *הָאֶהָלָה שָׂרָה* *to the tent of Sarah* Gen. 24:67, *הָאֵל בֵּית־אֵל* *the God of Bethel* Gen. 31:13, *הַיָּתֵד הָאֶרֶג* *the pin of the web* Judg. 16:14, *כָּל הַתּוֹעֲבֹת* *all the abominations of the nations* 1 Kin. 14:24, *הַקֶּבֶר אִישׁ־הָאֱלֹהִים* *the grave of the man of God* 2 Kin. 23:17, *כָּל־הַמַּמְלָכוֹת הָאֵלֶּךְ* *all the king-*



*doms of the earth* Jer. 25:26. הַסֵּפֶר הַמִּקְנָה *the bill of the purchase*, Jer. 32:12; הַסֵּפֶר טַבְמָה Jer. 48:32; see Josh. 3:11, 8:11, 1 Chron. 15:27, 2 Chron. 8:16, 15:8, Ezr. 8:29, Isa. 36:8, Ezek. 45:16, 47:15, Zeph. 3:19, Zech. 4:7, Ps. 123:4; also 1 Sam. 26:22 K'thibh, 2 Kin. 7:13 K'thibh, where the K'ri omits the article.

b. Gentile nouns, derived from a compound proper name, frequently receive the article before the second member of the compound, בְּנֵי-הַיְמִינִי *the Benjamite* Judg. 3:15, בֵּית-הַשְּׁמִטִּי *the Bethshemite* 1 Sam. 6:14, בֵּית הַלְחֵמִי *the Bethlehemite* 1 Sam. 16:18, אֲבֵי הַזִּזְרִי *the Abiezrite* Judg. 6:11, though this last word also appears in the abbreviated form הָאִזְרִי Num. 26:30.

§ 247. The article is frequently omitted in the brief and emphatic language of poetry, where it would be required in prose, מְלָכֵי-אָרֶץ *kings of (the) earth* Ps. 2:2, לִפְנֵי שֶׁמֶשׁ *in the presence of (the) sun* Ps. 72:17, אֲמַר שֹׁמֵר אֲחָא בֹקֵר *(the) watchman says, (the) morning comes* Isa. 21:12; *to give both sanctuary and host to be trampled* Dan. 8:13.

a. Occasional instances occur of its being dropped from familiar or frequently repeated expressions in prose, עַד אֲחֵרִית שָׁנָה *to year's end* Deut. 11:12, בְּאֹהֶל מוֹעֵד *in (the) tabernacle of (the) congregation* Ex. 27:21 (comp. English *in church*), שֵׁר־צָבָא *(the) captain of (the) host* 1 Kin. 16:16, לְמוֹאֵל מֶלֶךְ *king Lemuel* Prov. 31:1; also in geographical and architectural details, such technical terms as גִּבּוֹל *and (the) border* Josh. 13:23, רֵחֶב *and (the) breadth* 2 Chron. 3:3.

b. When two definite nouns are connected by *and* the article is commonly repeated; it may, however, particularly in poetry, stand only before the first and be understood with the second, וָעוֹלָם הָרָעָה *the (persons) decreeing unrighteous decrees* and וְכָתוּב *and writing, etc.* Isa. 10:1, וְכִנּוּר *O psaltery and harp* Ps. 57:9. Still more rarely a pronominal suffix may be attached to the first only of two words to which it belongs, וְעֹזִי *my strength and song* Ex. 15:2.

§ 248. There is no indefinite article in Hebrew; indefinite nouns are sufficiently characterized as such by the absence of the article. Thus, נָהָר *a river* Gen. 2:10, גַּם-רֶכֶב גַּם-פָּרָשִׁים *both chariots and horsemen* Gen. 50:9, חֶלֶב וְדָבָשׁ *milk and honey* Ex. 3:8, יָלֵד יָמִים *an infant of days* Isa. 65:20.

a. The numeral אֶחָד *one* is occasionally employed in the sense of an indefinite article, כָּל אֶחָד *a basket* Ex. 29:3, אִישׁ אֶחָד *a man* Judg. 13:2, or in the construct before a plural noun, אֶחָת הַנְּבָלֹת *one of the foolish women* i. e. *a foolish woman* Job 2:10.

## ADJECTIVES AND DEMONSTRATIVES.

§ 249. 1. Adjectives and participles, qualifying a noun, are commonly placed after it and agree with it not only in gender and number but in definiteness, that is to say, if the noun is indefinite they remain without the article, but if the noun is made definite, whether by the article or in any of the ways specified in § 246, they receive the article, *בֶּן חָכָם* *a wise son* Prov. 10:11, *הָהוּן יֵצֵא* *a bridegroom going out* Ps. 19:6, *הָאָרֶץ הַטּוֹבָה* *the good land* Deut. 1:35, *רַחֲמֶיךָ הַרְבֵּים* *thy manifold mercies* Neh. 9:19. If more than one adjective accompany a definite noun, the article is repeated before each of them, *הַשֵּׁם הַנּוֹכָחַר וְהַנּוֹרָא* *the glorious and fearful name* Deut. 28:58.

a. The adjective *רַבִּים* *many* is in a few instances, for the sake of greater emphasis, prefixed to the noun which it qualifies, *רַבִּים בָּלִים* *many sons* 1 Chron. 28:5, *רַבּוֹת עָתִידִים* *many times* Neh. 9:28, so Ps. 32:10, 89:51, Jer. 16:16. Other instances are rare, *זֶר מַעֲשָׂהוּ* *his strange work*, *נְכִרְתּוֹ* *his strange task* Isa. 28:21, *צַדִּיק עַבְדִּי* *my righteous servant* Isa. 53:11, *בְּנוֹתָהּ אֲחוֹתָהּ* *her treacherous sister* Jer. 3:7, 10.

b. Some exceptional cases occur, in which an adjective qualifying a definite noun does not receive the article, *הַצִּנֹּר הַחֲדָשָׁה* *the new cart* 2 Sam. 6:3, *הַתֵּפֶן הַנִּכְרִי* *the strange vine* Jer. 2:21, Ezek. 39:27, Dan. 8:13, 11:31, or when the noun is made definite by a suffix, *אָחִיכֶם אֲחֵר* *your other brother* Gen. 43:14, *הַלֵּבֶשׁ אֶחָד* *the one lamb* Num. 28:4, Ezek. 34:12, Hag. 1:4. In *רֵעָהּ הַבָּתָּם* *an evil report respecting them* Gen. 37:2, the suffix denotes the object and the noun is really indefinite. Comp. § 246. 2. b.

c. On the other hand, the article is sometimes dropped from the noun, but retained before the adjective, *הַצֹּר הַגָּדוֹלָה* *the great court* 1 Kin. 7:12, *אִישׁ הַעֲשִׂירִי* *the rich man* 2 Sam. 12:4, *בּוֹר הַגָּדוֹל* *the great well* 1 Sam. 19:22, Neh. 9:35, Ps. 104:18, Jer. 27:3, 32:14, 40:3 K'thibh, Ezek. 9:2, Zech. 4:7; so with the ordinal numbers, *יּוֹם הַשִּׁשִּׁי* *the sixth day* Gen. 1:31, 2:3, Ex. 20:10, Deut. 5:14, Judg. 6:25, Jer. 38:14.

2. Demonstrative pronouns follow the same rule of position and agreement, only the nouns which they qualify are invariably definite, § 245. 2, *הַיּוֹם הַזֶּה* *this day* Gen. 7:13, *הָאֵלֶּה הַדְּבָרִים* *these things* Gen. 15:1, *הָאֲנָשִׁים הָהֵמָּה* *those men* Num. 9:7. If both an adjective and a demonstrative

qualify the same noun, the demonstrative is placed last, **הָאֵרֶץ** *these good years that* (are) coming Gen. 41 : 35.

a. The demonstrative **זֶה** occasionally stands emphatically before its noun, **זֶה מֹשֶׁה** *this Moses* Ex. 32 : 1, where it is probably contemptuous like the Latin *iste*, **זֶה לֶחֶמֶנוּ** *this our bread* Josh. 9 : 12, Judg. 5 : 5, 1 Sam. 17 : 55, 56, **זֶה הָעָם** *this people* Isa. 23 : 13, Hab. 1 : 11. The demonstrative both follows the noun and is repeated after the adjective in **הַגּוֹיִם הָאֵלֶּה** *these nations these that remain* Josh. 23 : 7, 12.

b. The article is sometimes omitted from the demonstrative, **הַדּוֹר זֶה** *this generation* Ps. 12 : 8, **בַּלַּיְלָה הַזֶּה** *in that night* Gen. 19 : 33, 30 : 16, 32 : 23, 1 Sam. 19 : 10, particularly if the noun is made definite by means of a suffix, **זֶה אֶתְתִּי** *this my oath* Gen. 24 : 8, **זֵאת אֵתֹתַי** *these my signs* Ex. 10 : 1, 11 : 8, Deut. 11 : 18, Josh. 2 : 14, 20, Judg. 6 : 14, 1 Kin. 22 : 23, 2 Chron. 18 : 22, 24 : 18, Jer. 31 : 21.

c. The article is still more rarely dropped from the noun, **מִצַּת דְּבַשׁ הַזֶּה** *this small quantity of honey* 1 Sam. 14 : 29, **אֵישׁ אֶפְרַתִּי הַזֶּה** *that Ephrathite* 17 : 12, **זֶה הַחֹלִי** *this sickness* 2 Kin. 1 : 2, 8 : 8.

## NUMERALS.

### Cardinal Numbers.

§250. 1. The numeral **אֶחָד** *one* is treated like other adjectives, and follows the rules of position and agreement already given, **מְקוֹם אֶחָד** *one place* Gen. 1 : 9, **הַיְרִיעָה הָאֶחָת** *the one curtain* Ex. 26 : 2.

a. In a very few instances the noun is in the construct before the numeral *one*, **מִשְׁפָּט אֶחָד** *one law* Lev. 24 : 22, **אָרוֹן אֶחָד** *a chest* 2 Kin. 12 : 10, **פַּחַת אֶחָד** *one governor* Isa. 36 : 9, comp. § 254. 6. b.

2. The other cardinal numbers are joined to nouns as follows, viz. :

(1.) They commonly stand before the noun to which they belong and in the absolute state, **אַרְבַּעָה מְלָכִים** *four kings* Gen. 14 : 9, **שֵׁשִׁים עִיר** *sixty cities* Deut. 3 : 4, **מֵאָה צֻמוֹקִים** *a hundred cakes of raisins* 2 Sam. 16 : 1, **שֵׁשֶׁת אֲלָפִים פָּרָשִׁים** *six thousand horsemen* 1 Sam. 13 : 5.

(2.) Such as have a distinct form for the construct (viz.

2–10, מאָ *hundred*, אַלפֿי *thousands*) may also stand before the noun in the construct state, שְׁנֵי בָּנִים *two sons* prop. *two of sons* Gen. 10 : 25, אַרְבַּעַת יָמִים *four days* Judg. 11 : 40, מֵאת אֲדָנִים *a hundred sockets* Ex. 38 : 27, שְׁלֹשָׁת אַלְפֵי גַמְלִים *three thousand camels* Job 1 : 3.

a. The numbers *two, three, four, and seven*, occur with the suffixes of pronouns which are in apposition with them, שְׁנֵינוּ אֶחָדָה *we, both of us* 1 Sam. 20 : 42, שְׁתֵּיהֶן *they two or both of them* 1 Sam. 25 : 43, שְׁלֹשָׁתָם *ye three*, שְׁלֹשָׁתָם *they three* Num. 12 : 4, אַרְבַּעָם *they four* Dan. 1 : 17, שִׁבְעָם *they seven* 2 Sam. 21 : 9 K'ri. The following numerals occur with pronominal suffixes having a possessive sense, חֲמִשָּׁי *thy fifty*, חֲמִשֵּׁי *his fifty* 2 Kin. 1 : 10, חֲמִשֵּׁיהֶם *their fifties* ver. 14, אַלְפֵי *my thousand* Judg. 6 : 15, אֲלֶפֶיכֶם *your thousands* 1 Sam. 10 : 19, רִבְבָתָיו *his ten thousands* 1 Sam. 18 : 7.

(3.) Less frequently the numerals stand after the noun in the absolute state, שִׁבְעַת מַעְלֹת *seven steps* Ezek. 40 : 22, בְּכָרִים מֵאת-אֶלֶף *twenty she-asses* Gen. 32 : 16, מֵאת הָאֲלָפִים *a hundred thousand talents* 1 Chron. 22 : 14.

§ 251. 1. The units (including *ten*), whether they stand singly or are compounded with other numbers, agree with their nouns in gender, שְׁלֹשׁ דְּלָחוֹת *three leaves* Jer. 36 : 23, אַרְבַּעַת שִׁלְשָׁה סִלֵּי חֹדֶר *three baskets of bread* Gen. 40 : 16, אַרְבַּעַת עֶשְׂרִי *fourteen lambs* Num. 29 : 15; the other numerals observe no distinction of gender.

a. When the units qualify מֵאוֹת *hundreds* or אֲלָפִים *thousands*, their gender is determined by that of these words respectively. In שְׁלֹשָׁת נָשִׁים-בָּנָיו *the three wives of his sons* Gen. 7 : 13, the masculine adjective is probably to be explained by the fact that the noun, though in reality feminine, has a masculine termination.

2. Nouns accompanied by the units (2–10) are almost invariably plural, while those which are preceded by the tens (20–90) or numbers compounded with them (21, etc.), are commonly put in the singular, יוֹם וָאַרְבַּעִים לַיְלָה *forty days and forty nights* Gen. 7 : 4, אַרְבַּע וְשָׁלֹשִׁים שָׁנָה *four and thirty years* Gen. 11 : 16, עֶשְׂרִים שָׁנָה וְשִׁבְעַת שָׁלִים *twenty years and seven years* Gen. 23 : 1.

a. This phenomenon is probably to be accounted for upon a principle analogous to that by which the anomalous terminations for gender in the numerals has been explained, §223. 2. When the numeral has itself a plural form, as it has in the tens, the plurality of the entire expression is sufficiently indicated without giving a plural ending to the noun likewise. But with the units which have a singular termination, the noun must take a plural form. It may be observed, however, that this peculiarity chiefly affects a certain class of nouns, viz. those which are most frequently numbered, and in which, consequently, the tendency to abbreviate the expression by retrenching the plural ending is most strongly manifested. These are such as *אִישׁ* *man*, and various measures of time, space, weight, etc., e. g. *שָׁנָה* *year*, *יוֹם* *day*, *אַמָּה* *cubit*, *שֶׁקֶל* *shekel*. These nouns are also found, though less constantly, in the singular with *hundreds* and *thousands*, *שָׁנָה מֵאוֹת תְּשַׁע* *nine hundred years* Gen. 5:5, *אַלְפֵה אַמָּה* *a thousand cubits* Num. 35:4, and with the numbers from 11 to 19, *חֲמִישָׁה עָשָׂר* *fifteen shekels* Lev. 27:7. Comp. in German *hundert Fuss lang*, *funfzig Pfund schwer*, and in English *twenty head of cattle*, *a ten foot pole*.

b. The numbers from 2 to 10 are very rarely found with singular nouns, *שְׁמֹנֶה שָׁנִים* *eight years* 2 Kin. 22:1, *שְׁלֹשׁ אַמָּה* *three cubits* 25:17 K'thibh where the K'ri has *אַמָּה*. The tens are occasionally followed by the plural *שְׁלֹשִׁים מְרַצִּים* *thirty companions* Judg. 14:11, *שְׁמוֹנִים בְּנֵי-חַיִּל* *eighty sons of valour* 2 Chron. 26:17, *אַרְבָּעִים וּשְׁנַיִם יָלְדִים* *forty-two children* 2 Kin. 2:24. When the noun precedes the numeral it is always put in the plural.

c. In enumerations of familiar objects the noun is sometimes omitted, when the meaning is sufficiently plain from the connection, *עֶשְׂרֵה זָהָב* *ten (shekels) of gold* Gen. 24:22, *שְׁלֹשׁ מֵאוֹת כֶּסֶף* *three hundred (shekels) of silver* Gen. 45:22, *שְׁנֵי-טַבָּחִים* *two (loaves) of bread* 1 Sam. 10:4, *שֵׁשׁ-טַבָּחִים* *six (ephahs) of barley* Ruth 3:15. In measurements, the word *אַמָּה* *cubit* is occasionally preceded by the preposition *בְּ*, thus *אַרְבַּע בְּאַמָּה* *four by the cubit* i. e. four cubits.

3. Compound numbers may either proceed from the higher to the lower denomination, *אַלְפֵה מֵאוֹתִים חֲמִשִּׁים וָאַרְבָּעָה* *a thousand two hundred fifty and four* Neh. 7:34, or the reverse, *שִׁבְעָה וְשָׁלְשִׁים וּמֵאוֹת שָׁנָה* *seven and thirty and a hundred years* Ex. 6:16. The noun sometimes stands at the beginning or end of the entire series as in preceding examples, and sometimes it is repeated after each numeral, *מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעָה שָׁנִים* *a hundred years and twenty years and seven years* Gen. 23:1.

4. Numeral adjectives may receive the article when they represent an absolute number, or the noun is not expressed ;

but when they are joined to a definite noun the latter alone receives the article, *הַשְּׁנַיִם* (*the*) *two are better than* *הָאֶחָד* (*the*) *one* Eccles. 4 : 9, *הָאַרְבָּעִים* *the forty* Gen. 18 : 29, *הַמֵּשִׁים* *the fifty righteous* ver. 28, *שְׁתֵּי בָנָתָיו* *his two daughters* 19 : 30, *אַרְבָּעִים יָמִים* *the forty days* Deut. 9 : 25.

a. When compound numbers 11, 12, etc., receive the article, it may be given to the first member of the compound, *הַשְּׁנַיִם עָשָׂר* *the twelve* 1 Chron. 25 : 19. 27 : 15, 1 Kin. 6 : 38, or to the second, *אַרְבָּעִים הָעָשָׂר* *the twelve men* Josh. 4 : 4, 1 Kin. 19 : 19. In the example just cited the article is given to the numeral instead of to the noun, but in *הַבָּקָר שְׁנֵים-עָשָׂר* *the twelve oxen* 1 Kin. 7 : 44, the general rule is observed. In *הַיְלָדִים הָאַרְבָּעָה* *these four children* Dan. 1 : 17, the numeral following a definite noun receives a pronominal suffix referring to it.

*Ordinal Numbers, etc.*

§ 252. 1. The ordinal numbers follow the general law of adjectives in position and agreement with the substantive, to which they belong, *בֶּן שֵׁנִי* *a second son* Gen. 30 : 7, *בַּשָּׁלִישִׁה* *in the third year* 1 Kin. 18 : 1.

2. The lack of ordinals above *ten* is supplied by using the cardinals instead, which are then commonly preceded by the noun in the construct state, *שְׁנֵת עָשָׂרִים וְשֶׁבַע* *the twenty-seventh year* 1 Kin. 16 : 10, although this order is not always observed, *שָׁנָה שְׁלֹש־עָשָׂרָה* *thirteenth year* Gen. 14 : 4.

a. A fuller form of expression is sometimes employed, e. g. *בַּשָּׁנָה* *in the thirty-eighth year* prop. *in the year of thirty-eight years* 1 Kin. 16 : 29, 2 Kin. 15 : 1.

b. In dates the cardinals are used for the day of the month and sometimes for the year, even though the number is below ten; the words day and month are also frequently omitted, *שֶׁבַע שָׁנָה* *the seventh year* 2 Kin. 12 : 1, *אַרְבָּעָה יָמִים הָרִבְעִי* *the fourth (day) of the ninth month* Zech. 7 : 1, *בַּשְּׁבִיעִי* *in the seventh (month)* ver. 5.

3. When the ordinals are used to express fractional parts, § 227. 3, they stand before the noun, *הַחֵיץ הַשְּׁלִישִׁי* *the third of a hin* Num. 15 : 6.

4. Distributive numbers are formed by repeating the cardinals, *שְׁנַיִם בְּשְׁנַיִם* *two by two* Gen. 7 : 9, *שְׁבָעָה בְּשָׁבָעָה* *by*



*sevens* ver. 2. The numeral adverbs *once, twice, etc.*, are expressed by the feminine of the cardinals, *אֶחָדָה* *once*, *שְׁתַּיִם* *twice* 2 Kin. 6:10, Ps. 62:12, or by means of the noun *פַּעַם* *stroke* or *beat*, *פַּעַמַּיִם* *twice* Gen. 27:36, *עֶשְׂרֵי פַעַמַּיִם* *ten times* Job 19:3 or *רַגְלִים* *steps*, *רַגְלִים* *שְׁלֹשׁ* *three times* Ex. 23:14.

a. This use of these nouns has arisen from the method of counting by beats or taps with the hand or foot.

### APPOSITION.

§ 253. When one noun serves to define or to describe another it may be put in apposition with it. This construction, of which a more extended use is made in Hebrew than in occidental languages, may be employed in the following cases, viz.:

1. When both nouns denote the same person or thing, *דָּוִד הַמֶּלֶךְ* 2 Sam. 6:16, or less commonly, *דָּוִד הַמֶּלֶךְ* 13:39 *king David*, *אִשָּׁה אֶלְמָנָה* *a woman (who was) a widow* 1 Kin. 7:14.

2. When the second specifies the first by stating the material of which it consists, its quantity, character or the like, *הַבָּקָר הַנְּחֹשֶׁת* *the oxen the brass* i. e. *the brazen oxen* 2 Kin. 16:17, *שְׁלֹשׁ סֵאִים קֶמַח* *three measures (consisting of) meal* Gen. 18:6, *שִׁבְעֵי-שָׁנִים רָעָב* *seven years (of) famine* 2 Sam. 24:13, *שְׁלֹשָׁת שָׁבָעִים יָמִים* *three weeks (of) days* Dan. 10:3, *יָמִים מְסָפָר* *days (which are) a number*, i. e. such as can be readily numbered, a few Num. 9:20, *אֲמָתִים אֱמָתִים* *words (which are) truth* Prov. 22:21.

a. In this latter case the closer connection of the construct state might, with equal propriety, be employed, §254. 4, etc. The following examples will show with what latitude the rule of apposition is occasionally applied, *מַיִם לַחַיִּץ* *water (which is) affliction* i. e. identified with it or characterized by it 1 Kin. 22:27, *יַיִן תַּרְבִּיעָה* *wine (which is) intoxication* i. e. produces it Ps. 60:5, *רֹעִי בָקָר* *pasture-cattle* i. e. those whose characteristic it is that they have been in the pastures 1 Kin. 5:3; *bearing*

תַּיִתּוֹן הַבְּרִית *the ark viz. the covenant*, which was the thing of chief consequence about the ark Josh. 3:14, *a hundred thousand צֶמֶר אֵילִים* 2 Kin. 3:4, which is by some understood to mean *wool-bearing rams* i. e. characterized by the production of wool; according to others, the first word denotes the quantity and the second the material, *rams (of) wool* i. e. as much as rams have, *fleeces*.

b. Proper nouns, which have no construct state, may be followed by qualifying nouns in a loose sort of apposition, בֵּית לָחֶם יְהוּדָה *Bethlehem (in) Judah* 1 Sam. 17:12, compare in English, Princeton, New Jersey; מֶלֶךְ מִסּוּפּוֹתַיִם פֶּתוֹר *Pethor (in) Mesopotamia* Deut. 23:5, גַּלְתִּי-פְּלִשְׁתִּים *Gath (of) the Philistines* Am. 6:2; *the destined possessor of my house is* הַמֶּשֶׁק אֱלִיעֶזֶר *Damascus (in the person of its citizen) Eliezer* Gen. 15:2, אֱלֹהִים צְבָאוֹת *God (of) Hosts* Ps. 80:5, 8, 15, 20; when אֱלֹהִים is regarded as an appellative noun instead of a proper name, this divine title becomes אֱלֹהֵי צְבָאוֹת Ps. 89:9.

## THE CONSTRUCT STATE AND SUFFIXES.

§ 254. When one noun is limited or restricted in its meaning by another, the first is put in the construct state; if the limiting word be a personal pronoun it is suffixed to the noun. The relation thus expressed corresponds, for the most part, to the occidental genitive or to that denoted in English by the preposition *of*. The primary notion of the grammatical form is simply the juxtaposition of two nouns, or the union of a noun and a pronoun, to represent the subordination of one to the other in the expression of a single idea, § 212. The particular relation, which it suggests, is consequently dependent on the meanings of the words themselves, and is in each case that which is most naturally suggested by their combination. Thus, the second noun or the pronominal suffix may denote

1. The *possessor* of that which is represented by the preceding noun, הֵיכַל יְהוָה *the temple of Jehovah* 1 Sam. 1:9, רְכוּשָׁם *their substance* Gen. 12:5. This embraces the various degrees of relationship, בֶּן-אַבְרָהָם *son of Abraham* Gen. 25:12, אִשְׁתָּה *thy wife* Gen. 12:5.

2. The *whole*, of which the preceding word denotes a part,

עַמִּי הַפְּדִיָּה *the poor of thy people* Ex. 23:11, נִכְבְּדֵי-אֲרֶץ *the honourable of the earth* Isa. 23:9.

a. The construct relation, when thus employed, indicates that the part singled out from the whole possesses the quality referred to in an eminent degree. The first word is sometimes an abstract noun, קוֹמַת אֲרָצִיו *the height of his cedars* i. e. *his highest cedars* 2 Kin. 19:23. Here too belong the superlative expressions. קֹדֶשׁ קְדָשִׁים *holy of holies*, שִׁיר הַשִּׁירִים *the song of songs*, עֲבָד עֲבָדִים *servant of servants*, one that is a servant by way of eminence when compared with all others.

3. An individual of the class denoted by the preceding noun, thus serving the purpose of a more exact *designation*, אֶרֶץ מִצְרַיִם *the land of Egypt* Gen. 41:19, נְהַר-פָּרָת *the river (of) Euphrates* Gen. 15:18, עֲצֵי אֲרָזִים *cedar trees*, 2 Chron. 2:7, תוֹלַעַת יַעֲקֹב *worm (of) Jacob* Isa. 41:14, אַנְשֵׁי הַתַּרְוִיחַ *men (who are) merchants* 1 Kin. 10:15.

4. The *material* of which the preceding noun is composed, זָהָב זָקָם *a ring of gold* Gen. 24:22, כֵּלִי-לֵצֶן *vessel of wood* Lev. 11:32, עֹר הָעִזִּים *the flock of goats* Cant. 4:1.

5. The *measure* of its extent, value, duration, etc., מִחֲלֵה יָמִים *a journey of three days* Jon. 3:3, מִשְׁקַל כֶּבֶר *the weight of a talent* 1 Chron. 20:2, מִתֵּי מִסְפָּר *men of number* i. e. readily numbered, few, Gen. 34:30, אֲחֻזַּת עוֹלָם *a possession of perpetuity* Gen. 17:8.

6. An *attribute*, by which it is characterized, גִּבּוֹר הַיָּל *mighty man of valour* Judg. 11:1, עֵץ פֵּרִי *tree of fruit* Gen. 1:11, גֵּיא הַדְּיוֹן *valley of vision* i. e. distinguished as the one where visions are received Isa. 22:1, צֹאן הַהֲרָגָה *the flock of slaughter* i. e. which is to be slaughtered Zech. 11:4.

a. It will be observed that the Hebrew uses nouns to express many of the ideas for which adjectives are employed in other languages; thus, in the examples under Nos. 4, 5, and 6, *vessel of wood* for *wooden vessel*, *possession of perpetuity* for *perpetual possession*, *mighty man of valour* for *valiant mighty man*, *flock of slaughter* for *grex maculanda*. This both arises from and explains the comparative paucity of adjectives in Hebrew: though even where corresponding adjectives exist the other construction is frequently preferred, בְּגָדֵי קֹדֶשׁ *garments of holiness* Ex. 28:2, זִבְחֵי-צֶדֶק *sacrifices of righteousness*, קֹדֶשׁ *holy* and צַדִּיק *righteous* being used with

less latitude and with a stricter regard to the ethical idea which they involve. Attributives are frequently formed by prefixing such words as *איש* *man*, *בצל* *lord*, *בן* *son*, *בת* *daughter*, to abstract nouns or other substantives, thus, *איש האר* *a man of form* i. e. *comely* 1 Sam. 16:18, *איש דברים* *man of words* i. e. *eloquent* Ex. 4:10, *החלמיה* *the possessor of dreams* i. e. *dreamer* Gen. 37:19, *בן-שמינת רמים* *son of eight days* i. e. *eight days old* Gen. 17:12, *בן-מוֹת* *son of death* i. e. *deserving to die* 1 Sam. 20:31, *בני-בלעל* *sons of worthlessness* i. e. *wicked* Deut. 13:14, *בת-תשעים שנה* *daughter of ninety years* i. e. *ninety years old* Gen. 17:17.

b. Occasionally in poetry an adjective instead of agreeing with its substantive is treated as though it were an abstract noun, *כלי הקטן* *vessels of small (capacity)* Isa. 22:24, *מלי מים* *waters of fulness* Ps. 73:10, *כל-בית* perhaps *every house of great (size)*, though others render *every great (man's) house* Jer. 52:13. So sometimes an adverb, *מתי מעט* *few men* Deut. 26:5, *עלית המיר* *continual burnt-offering* Num. 28:6, *חם הים* *blood (shed) causelessly* 1 Kin. 2:31, *צרי יומם* *enemies in the day time* Ezek. 30:16, *אבן הנאם* *dumb stone* Hab. 2:19, or adverbial phrase, *אלהי מקרב* *a God nigh at hand*, *אלהי מרחק* *a God afar off* Jer. 23:23.

7. The *source* from which the preceding noun is derived, *תורת יהוה* *the law of Jehovah* Ex. 13:9, *ספר משה* *the book of Moses* 2 Chron. 25:4, *חולת אהבה* *sick from love* Cant. 2:5.

8. The *subject* by which an action is performed, or in which an attribute inheres, *אהבת יהוה* *the love of God* i. e. exercised by him 1 Kin. 10:9, *חכמת שלמה* *the wisdom of Solomon* 1 Kin. 5:10.

9. The *object*, upon which an action is directed, *יראת אלהים* *the fear of God* Gen. 20:11, *ממשלת היום* *the rule of the day* Gen. 1:16.

a. After nouns, which express or imply action, the following noun or suffix denotes the subject or the object as the sense or the connection may demand, *קנאת יהוה* *the zeal of Jehovah*, which he feels Isa. 37:32, *קנאת סדם* *the cry against Sodom* Gen. 18:20, *וצבת-דל* *the cry of the poor* Prov. 21:13; *המסו* *his wrong* i. e. done by him Ps. 7:17, *המסר* *my wrong* i. e. done to me Gen. 16:5; *הדרך-ים* *the way of the sea* i. e. leading to it 1 Kin. 18:43, *הדרך-יהורם* *the way of Jeroboam* i. e. in which he walked 1 Kin. 16:26.

b. Active participles are frequently put in the construct state before their object, *נפש משיבת* *restoring the soul* Ps. 19:8, *אהבי שמה* *loving thy name* Ps. 5:12, *באי שער* *entering the gate* Gen. 23:10. So even before an infinitive which they govern, *משימי-קום* *being early to rise* Ps. 127:2. Passive participles may be in the construct before the subject of the action, *מכה מלכה* *smitten of God* Isa. 53:4, *ילד אשה* *born of a woman*

Job 14:1, or before the secondary object, if the verb is capable in the active of having a double object. הִגְרַח־שָׁךְ *girded with sackcloth* Joel 1:8, לְבוּשׁ הַבְּהִירִים *clothed with linen* Ezek. 9:11. When a noun follows the infinitive it may be in construction with it as its subject, בִּקְרָא מֶלֶךְ- on the king's reading 2 Kin. 5:7, הוֹרִישֵׁי *his driving out* Num. 32:21, or he governed by it as its object, קִרְא־שְׁמוֹאֵל *to call Samuel* 1 Sam. 3:8, הוֹרִישֵׁם *to drive them out* Deut. 7:17.

10. The respect in which a preceding attribute holds, so that it answers the purpose of *specification*, טָמֵא-שִׁפְהִים *unclean as to lips* Isa. 6:5, קָשִׁי-לֵב *hard hearted* Ezek. 3:7, בְּגָדֵי קָרְעִי *rent as to garments*, 2 Sam. 13:31.

a. This answers to what is known as the Greek accusative, πῶδας ὀκλῦς; the English has in certain cases adopted the Hebrew idiom, so that we can say *swift of foot, blind of an eye*, etc.

§ 255. 1. When the relation between two nouns is expressed by an intervening preposition, the first commonly remains in the absolute state: it may, however, particularly in poetry, be put in the construct, בְּגִלְבֹּעַ הָהָרִי *mountains in Gilboa* 2 Sam. 1:21, מִלְּבָבָם נְבִיאֵי *prophets out of their own heart* Ezek. 13:2, כְּכֹרֵי בָנֵינוּ *according to the ability in us* Neh. 5:8.

2. A noun is sometimes put in the construct before a succeeding clause with which it is closely connected: thus, before a relative clause, מְקוֹם אֲשֶׁר *the place where*, etc., Gen. 39:20, אֲשֶׁר עַל-דִּבְרֵי *for the reason that* Deut. 22:24, particularly when the relative is itself omitted, בְּיַד-תְּשֻׁלָּח *by the hand of (him whom) thou wilt send* Ex. 4:13, תְּחִלַּת דְּבַר-יְהוָה *the beginning of (what) Jehovah spake* Hos. 1:2, or before the conjunction וְ *and*, וְדַעַת הַכְּמָה *wisdom and knowledge* Isa. 33:6, וְלֹא מִיָּיִן *drunken and not with wine* Isa. 51:21.

3. Three, four, or even five nouns are sometimes joined together in the relation of the construct state, רִאשֵׁי בֵית־אֲבֹתָם *the heads of the houses of their fathers* Ex. 6:14, מִסְפַּר שִׁבְטֵי *the number of the tribes of the children of Israel* Josh. 4:5, פְּרִי-יָדָל לִבֵּב מֶלֶךְ-אַשּׁוּר *the fruit of the greatness of heart of the king of Assyria* Isa. 10:12.



a. In a very few instances, only occurring in poetry, two words of like meaning are united in the construct before the same noun, *נהרי נהלי דבש* *rivers, brooks of honey* Job 20 : 17, *נוטקי רומי-קשת* Ps. 78 : 9, if rendered as it is by some *armed with, shooting the bow*, though *נוטקי* may be in construction not with *קשת* but with *רומי* *armed ones of those who shoot the bow, armed bowmen*. See Alexander *in loc*.

§ 256. When two words are in the construct relation they must stand in immediate conjunction, and no other word can be suffered to come between them as it would obscure the sense. Hence an adjective, participle or demonstrative, qualifying a noun in the construct state, cannot stand immediately after it, but must be placed after the governed noun, *מעשה יהוה הגדול* *the great work of Jehovah* Judg. 2 : 7, *עטרת זהב גדולה* *a great crown of gold* Esth. 8 : 15. So an article or suffix, belonging to a noun in the construct, must be attached not to it but to the governed noun, *אליהם* *the mighty men of valour* Josh. 1 : 14, *זהביו* *his idols of gold* Isa. 2 : 20, *שם קדשי* *my name of holiness* i. e. *my holy name* Lev. 20 : 3.

a. When the governing and the governed noun are of the same gender and number it may be doubtful to which of them the following adjective is to be referred, thus *אחי יפת הגדול* Gen. 10 : 21 may either mean *the elder brother of Japheth* or *the brother of Japheth the elder*.

b. In a very few instances, only occurring in poetry, a noun with a suffix stands in the construct before a following word, *מקבליה רשואה* *thy chariots of salvation* Hab. 3 : 8, *מחסיתי* *my refuge of strength* Ps. 71 : 7, *הקבה זמה* *thy way of lewdness* Ezek. 16 : 27, though these are rather to be regarded as instances of apposition in the wide sense, § 253. 2. Nouns in the construct occasionally receive the article, § 246. 3. a.

c. In the following passages a brief word intervenes between *כל*, which, though properly a noun signifying *totality*, is in usage equivalent to a pronominal adjective *all, every*, and the noun which it governs, *תן כל-הטשא* *take away all iniquity* Hos. 14 : 3, so 2 Sam. 1 : 9, Job 27 : 3, and perhaps Isa. 38 : 16; but see Alexander *in loc*. Like the Greek *πᾶς*, when followed by a definite noun *כל* means *the whole* or *all*, *כל-העם* *all the people*, *כל-הארץ* *the whole earth*, when followed by an indefinite noun *every*, *כל-בית* *every house*; though here as elsewhere the poets may omit the article, which would be necessary in prose, *כל-ראש* *the whole head* Isa. 1 : 5. Connected with a negative adverb it forms a universal negation *no*, or if the words be rendered separately our idiom requires us to translate *כל* by *any*, *לא-תעשה כל-מלאכה* *no work shall be done* Ex. 12 : 16,



אין כלה חדש *there is no new thing* Eccl. 1 : 9, לא יוכל כל-אלה *neither can any god* 2 Chron. 32 : 15. Comp. οὐ δικαιοῦσεται πᾶσα σὰρξ Rom. 3 : 20.

d. He paragogic may be attached to a noun in the construct state, מִזְרְחָה שָׁמֶשׁ *toward the rising of the sun* Deut. 4 : 41, Gen. 24 : 67.

§ 257. The preposition לְ *to, belonging to*, with or without a preceding relative pronoun, may be substituted for the construct relation in its possessive sense, הַצֹּאן אֲשֶׁר לְאָבִיהָ *her father's sheep* prop. *the sheep which belonged to her father* Gen. 29 : 9, comp. צֹאן אַבְיָהֶם Gen. 37 : 12, הַבַּיִת לְאֵלִישָׁע *the house of Elisha* 2 Kin. 5 : 9, comp. Latin *pater mihi*. This is particularly the case

1. When the first noun is omitted לְדָוִד (a psalm) *of David* Ps. 11 : 1, אֲמִנוֹן לְאֶחָיוֹ *Amnon (son) of Ahinoam* 2 Sam. 3 : 2.

2. When the first noun is indefinite and the second definite, בֶּן לִישַׁי *a son of Jesse* 1 Sam. 16 : 18 (בְּרוּשִׁי 2 Sam. 20 : 1 is *the son of Jesse*, § 246. 3), עֶבֶד לְשֵׁר הַטְּבָחִים *a servant of the captain of the guard* Gen. 41 : 12.

a. Hence the frequent use of לְ (*Lamedh auctoris*) in the titles of the Psalms and other compositions. מִזְמוֹר לְדָוִד *a psalm of David* i. e. belonging to him as its author, תְּפִלָּה לְחַבְקִיָּם *a prayer of Habakkuk*.

3. When the first noun is accompanied by a numeral adjective, especially in dates, חֲמִשָּׁה-עָשָׂר יוֹם לַחֹדֶשׁ *the fifteenth day of the month* 1 Kin. 12 : 32, בְּשָׁנָה הַחֲמִישִׁית לְמָלְכָה *in the fifth year of the king* 1 Kin. 14 : 25, בְּשָׁנָה שְׁלֹשׁ לְאַסָּא *in the third year of Asa* 1 Kin. 15 : 33.

4. When several genitives are connected together, סֵפֶר הַדְּבָרִי הַזֶּה לְמַלְכֵי יְהוּדָה *the book of the Chronicles of the kings of Judah* 1 Kin. 15 : 23.

## THE PREDICATE.

§ 258. 1. The predicate of a sentence, if a substantive, adjective, or pronoun, may be connected with its subject without an intervening copula, their mutual relation being

sufficiently suggested by simply placing them together, כָּל־נְתִיבוֹתֶיהָ שְׁלוֹם *all her paths (are) peace* Prov. 3 : 17, טוֹב הָעֵץ *the tree (was) good* Gen. 3 : 6, זֶה הַדֶּרֶךְ *this (is) the way* Isa. 30 : 21.

2. Or the pronoun הוּא of the third person may be used as a copula, הַנָּהָר הָרְבִיעִי הוּא הַנָּהָר *the fourth river is Euphrates* prop. *it (is) Euphrates* Gen. 2 : 14, מַה־הֵמָּה אֵלֶּה *what are these?* Zech. 4 : 5, אַתָּה־הוּא מַלְכִי *thou art my king* Ps. 44 : 5, הָאֵלֶּה הָאֲנָשִׁים שְׁלָמִים הֵם *these men are peaceable* Gen. 34 : 21.

3. Or the verb הָיָה *to be* may be employed for a like purpose, particularly if the idea of past or future time is involved, הָאָרֶץ הָיְתָה תְּהוֹמָה *the earth was desolate* Gen. 1 : 2, הָיוּ הַבָּקָר הַזֶּה *the oxen were ploughing* Job 1 : 14.

a. Verbs which denote some modification of being are sometimes employed in the same way; thus, *his eyes began (to be) dim* 1 Sam. 3 : 2; נֹחַל נָח אִישׁ הָאָרֶמָּה *and Noah began (to be) a husbandman* Gen. 9 : 20; כַּחֲתִימָה שׁוֹדֵד *when thou ceasest spoiling* Isa. 33 : 1, הַפֶּה לָבָן *has turned white* Lev. 13 : 3; so *to be called, to be esteemed*, etc.

b. Simple existence or non-existence is predicated by means of the particles הָיָה and אָיִן, the latter of which retains its absolute form when following the noun, but takes the construct form אֵין when it precedes the noun either immediately or separated from it by intervening words, יֵשׁ גֹּאֵל *there is a kinsman* Ruth 3 : 12, אֵין אָדָם *there was not a man* Gen. 2 : 5, אֵין מֶלֶךְ *there was no king in Israel* Judg. 21 : 25. These particles may also be used as copulas with the personal pronouns, when the predicate is a participle, אֵיןְךָ מְשַׁלַּח *thou art not letting go* Ex. 8 : 17, הֵשֵׁךְ מוֹשִׁיעַ *thou art saving* Judg. 6 : 36.

§ 259. 1. A noun in the predicate may receive the same adjuncts as in the subject, § 244.

2. Adjectives and demonstrative pronouns in the predicate agree with the nouns to which they relate in gender and number, but differ from qualifying adjectives and demonstratives, § 249, in standing before the noun and in not receiving the article, though the noun be definite, טוֹב הַדֶּבֶר *the word is good* Deut. 1 : 14, רַבִּים רַחֲמָיו *his mercies are great* 1 Chron. 21 : 13, אֵלֶּה הַדּוֹלוֹת הַשָּׁמַיִם *these are the generations of the heavens* Gen. 2 : 4.

a. A predicate adjective may also, though less frequently, stand after the noun, *הַצַּעֲרָה רָפָה* *the damsel was fair* 1 Kin. 1:4, *וַיִּהְיֶה הָאָרֶץ הַהוּא טוֹב* *and the gold of that land is good* Gen. 2:12.

b. If the sense require the predicate to be made definite, it will receive the article, *פִּי הַמְדַּבֵּר* *my mouth is the (one) speaking* Gen. 45:12.

### COMPARISON OF ADJECTIVES.

§ 260. 1. Adjectives have no distinct form for the comparative or superlative. Comparison is expressed by means of the preposition *מִן* *from* placed after the adjective, *טוֹבָה הַכֶּמֶה מִפְּנִינִים* *wisdom is better than rubies* prop. is good from rubies, differs from them and by implication is superior to them in point of goodness, Prov. 8:11; *צַדִּיק אַתָּה מֵאֲנִי* *thou art more righteous than I*, 1 Sam. 24:17.

2. The superlative degree may be expressed

(1.) By adding *כָּל* *all* to the comparative particle *מִן*, *מִכָּל־בְּנֵי־יָקֹחַם גָּדוֹל* *great from all the sons of the east* i. e. *the greatest of all*, etc., Job 1:3.

(2.) By an emphatic use of the positive, so as to imply the possession of the attribute in an eminent degree, *קָטָן בְּנֵי* *the least of his sons* prop. *the little (one)* 2 Chron. 21:17, *הַיָּפֶה בַּנָּשִׁים* *O fairest among women* Cant. 1:8, *הַקָּטָן* *the least*, *הַגָּדוֹל* *the greatest* 1 Chron. 12:14, *טוֹבָה* *the best of them* Mic. 7:4.

a. When the predicate is a verb instead of an adjective, comparison may be expressed in the same manner, *אֲנִי־גָדוֹל מִמֶּנּוּ* *I will be greater than thou* prop. *great from thee* Gen. 41:40, *וַיִּהְיֶה מִכָּל־הָאָדָם* *and he was the wisest of all men* 1 Kin. 5:11. In a few passages, chiefly occurring in the book of Ecclesiastes, comparison is made by means of the adverb *יָתֵר* *more*, *הָכֵמֶה יָתֵר אֲנִי אִתְּךָ* *I was then more wise* Eccl. 2:15.

b. The construction with *מִן* may also be used to denote excess, *גָּדוֹל מִנְשׂוֹא* *my iniquity is too great to be forgiven* prop. *greater than* (it is possible) *to forgive* Gen. 4:13, *מֵצַט מִמֶּנּוּ* *too little for thee* Job 15:11.

c. A comparative sense is commonly ascribed to *מִן* in the following passages, in which an adjective, suggested by the context, must be supplied, *רָשָׁר מִמְּסוּבָה* *the upright (is sharper) than a thorn-hedge* Mic. 7:4, *מֵאֲפָס* *less than nothing* Isa. 40:17, 41:24, Ps. 62:10, Isa. 10:10, Job 11:17; in some of these cases, however, *מִן* may have the sense of *from* or *of*, and denote that from which any thing is derived or of which it forms a part.

V E R B S .

§ 261. 1. The doctrine of the Hebrew tenses rests upon a conception of time radically different from that which prevails in our own and in other Indo-European languages. Time is conceived of, not as distributed into three portions, viz. : past, present, and future, but as consisting of the past and future only. The present is, in this view, an inappreciable moment, without extension or cognizable existence, the mere point of contact between two boundless periods of duration, or the instant of transition from one to the other, and, as such, not entitled to be represented by a distinct verbal form. Every action or state of being is accordingly viewed as belonging to the past or to the future; and such as do not belong exclusively to one, may be referred indifferently to either.

2. Within these two grand divisions of time no account is made of those minuter distinctions, in the expression of which we are accustomed to employ such a variety of tenses, nor of those modal differences which are with us indicated by the indicative, subjunctive, and potential, except to that limited extent to which these may be regarded as covered by the paragoric and apocopated futures, § 264. Whatever is, or is conceived of as past, must be put in the preterite; the future is used for all that is, or is conceived of as future, while all subordinate modifications or shades of meaning are either suggested by accompanying particles, or, without being precisely indicated, are left to be inferred from the connection.

THE PRIMARY TENSES.

§ 262. The preterite is accordingly used of

1. The past, whether our idiom would require the abso-

late past tense, i. e. the historical imperfect, *in the beginning God בָּרָא created*, etc., Gen. 1:1, *God נָסָה tempted Abraham* Gen. 22:1; or one of the relative tenses, viz. the past viewed in relation to the present, i. e. the perfect, *what is this that עָשִׂיתָ thou hast done* Gen. 3:13, *thee רָאִיתִי have I seen righteous* Gen. 7:1; the past in relation to another past, i. e. the pluperfect, *God ended his work which עָשָׂה he had made* Gen. 2:2; *and they did so as the Lord צִוָּה had commanded* Ex. 7:10; or the past in relation to a future, i. e. the future perfect, *when the Lord רָחַץ shall have washed away*, etc., Isa. 4:4, *until the time that she which travaileth יָלְדָה shall have brought forth* Mic. 5:2; or a conditional mood, *except the Lord of hosts had left unto us a very small remnant הָיִינוּ we should have been as Sodom* Isa. 1:9, *I would there were a sword in mine hand, for now הֲרַגְתִּיךָ I would have killed thee* Num. 22:29; or an optative, denoting something which was to have been desired but which nevertheless did not occur, *O that we had died לֹרְמָתָנוּ* Num. 14:2, *O that they had been wise that they (fut.) would consider this* Deut. 32:29, or a subjunctive (the Jordan was dried up), *that יִרְאֶם ye might fear the Lord*, at that time and thenceforward forever Josh. 4:24.

a. In all these cases the verbal form merely expresses in the general that the action belongs to the past, but whether this is to be taken absolutely, relatively, or conditionally, must be learned from the circumstances of the case or from accompanying words. The proper English imperfect is expressed in Hebrew not by the preterite but by the participle, *וְהוּא יֹשֵׁב and he (was) sitting* Gen. 18:1, § 266. 3.

b. In promises, contracts, etc., the preterite is sometimes employed, where we might have expected the future, because the inward act or purpose is intended rather than its outward execution, *unto thy seed נָתַתִּי I have given this land* Gen. 15:18, the grant was made though they were not yet put in possession; accordingly, when the latter idea is prominent, the future is used of the same transaction, *unto thy seed אֶתֶּן I will give this land* Gen. 12:7, 26:3. Comp. Gen. 4:14, 23:11, 13.

2. The present, regarded as the continuation or natural sequence of a pre-existing action or condition. Anything

begun in the past and continued in the present may be considered to belong to the past and accordingly spoken of in the preterite, *give me a little water for צמתי I am thirsty* Judg. 4 : 19 prop. I have been thirsty and (it is implied) I am so still ; *the earth מלצה is full of violence* prop. *has been* and still is *full* Gen. 6 : 13 ; *now ידעתי I know that Jehovah is the greatest of all the gods* Ex. 18 : 11, prop. *I have known*, the knowledge being in fact contemporaneous with the information upon which it was based. Comp. in Latin *novi, meminî, odi*.

a. It is comparatively a matter of indifference whether the preterite or the future be used to designate the present. That which now exists may either be regarded as continued from the past or as perpetuated in the future ; and as it is contemplated under one or the other of these aspects, will the tense be determined accordingly. Thus, the question *whence come ye* is in Gen. 42 : 7 מֵאֵן בָּאתֶם *whence have ye come*, but in Josh. 9 : 8 מֵאֵן תָּבֹאוּ *whence are ye coming or will ye come* ; because, in the former instance, the past action of coming is uppermost in the mind of the speaker, and in the latter this action is regarded as having not yet ceased.

3. Permanent facts or general truths ; these, though true for all time, are gathered from experience and observation, and hence may be appropriately referred to the past, *an ox ידע knoweth his owner* Isa. 1 : 3, oxen always have done so and it is implied that they always will ; *the Lord רחם pitieth them that fear him* Ps. 103 : 13.

a. The future is used in this case with the same frequency and propriety as the preterite, *An ox will know his owner* expresses the same general truth as *an ox has known his owner* ; only in the former case attention is chiefly drawn to its future, and in the latter to its past realization, § 263. 3.

4. The future, when viewed as past ; the prophets, in their inspired descriptions of events which had not yet come to pass, often transport themselves to the time when they shall have been accomplished : and, surveying the future from this ideal point of view, they give to their predictions the form of a recital of what has already taken place, *Babylon*



נָפְלָה *has fallen* Isa. 21 : 9, *he* נָשָׂא *hath borne our griefs* Isa. 53 : 4, *for I* הִשְׁפָּתִי *have made Esau bare* Jer. 49 : 10.

a. The counterpart of this prophetic preterite is the use of the future in vivid descriptions of the past, in which the writer appears, in imagination, to live over again what has already taken place, § 263. 5.

§ 263. The future is used in speaking of

1. The future, whether absolutely, אֶעֱשֶׂה *I will make of thee a great nation* Gen. 12 : 2, or relatively to something in the past, *he took his eldest son who* יִמְלֹךְ *was to reign* 2 Kin. 3 : 27, *Elisha was fallen sick of his sickness whereof* יָמוּת *he was to die* 2 Kin. 13 : 14; or conditionally, (would that I had died) *for I would have lain down* (pret.) *and* אֶשְׁקוט *would be at rest* Job 3 : 13; *but* (if it were my case) *I* אֶדְרֹשׁ *would seek unto God* Job 5 : 8; or optatively in the various grades of desire, determination, permission, or command, *so* יֵאָבְדוּ *may all thine enemies perish* Judg. 5 : 31; *O that my grief* יִשְׁקַל *might be weighed* Job 6 : 2; *all that thou com-mandest us* נַעֲשֶׂה *we will do* Josh. 1 : 16; *deeds that* יַעֲשֶׂה *ought not to be done* Gen. 20 : 9; *of the fruit of the trees of the garden* נֹאכַל *we may eat* Gen. 3 : 2, *ye shall not eat* ver. 3, *mine ordinances* תִּשְׁמְרוּ *ye shall keep* Lev. 18 : 4; or subjunctively, especially after conjunctions signifying *that, in order that, lest, etc.*, (bring the venison) לְמַעַן תְּבָרְכֶהָ *in order that my soul may bless thee* Gen. 27 : 25, *against thee have I sinned that* תִּצְדָּק *thou mightest be justified* Ps. 51 : 6.

a. When employed in requests, the future is frequently accompanied by the particle נָא, thus, יִדְבַּר-נָא *let thy servant speak, I pray thee* Gen. 44 : 18, יִגְמַר-נָא *let the wickedness of the wicked cease, I pray* Ps. 7 : 10.

b. The future is idiomatically used with בְּטָרָם and בְּטָרָם *not yet, before*, whether the period referred to is past or future, the time denoted by the particle being antecedent to the action of the verb. Thus, referring to the past, *I ate of all* תָּבִיא בְּטָרָם *before thou camest* Gen. 27 : 33, *the lamp of God* יִכָּפֹה בְּטָרָם *had not yet gone out* 1 Sam. 3 : 4; to the future, *that my soul may bless thee* אֲמִית בְּטָרָם *before I die* Gen. 27 : 4, *before they call, I will answer* Isa. 65 : 24. There are three examples of the use of the preterite with these particles, the reference being to past time, 1 Sam. 3 : 7, Ps. 90 : 2, Prov. 8 : 25.

2. The present, when it is conceived of as extending into the future, *comfort my people יאמַר saith your God Isa. 40:1*, the divine utterance though begun is not yet finished; *הלא תדעי do ye not know? ver. 21*, are you ignorant, and is this ignorance to continue? *why תבכי weepst thou? 1 Sam. 1:8*.

3. General truths or permanent facts, when the attention is directed to their validity for all time to come, *righteousness תרוֹמֵם exalteth a nation Prov. 14:34*, it does so now and always will; *a son רבֵּד honoureth his father Mal. 1:6*.

4. Constant or habitual acts or states viewed as continuing for an indefinite period from the time spoken of, even though they may have ceased at the time of speaking, and so belong entirely to the past, *a mist תעֲלֶה used to go up from the earth Gen. 2:6*, i. e. not only at the moment of time previously referred to but from that onward; *thus Job תעֲשֶׂה did continually Job 1:5*; *the daughters of Israel תלכנה were in the habit of going from time to time Judg. 11:40*; so *Gen. 29:2*, *Ex. 13:22*, *Num. 11:5*, *1 Sam. 2:19*.

5. The past, when the speaker or writer assumes an ideal point of vision prior to its occurrence, and so regards it as future. Thus, a historian in animated description, as we might use the present, *אז וְשִׁיר־מִשָּׁה then sings Moses Ex. 15:1*, *Balak בָּרַחֲנִי brings me from Aram Num. 23:7*; or a poet, who lives in the midst of that of which he sings, *יאבֹד בִּי יוֹם אֲזֻלָּד בִּי let the day perish on which I am to be born Job 3:3*, where the speaker, by a bold figure, places himself before his birth, and prays that the day which was to give him existence might be annihilated, so that he might be saved from the misery of living; *לָמָּה לֹא מִרְחֵם אִמִּיהָ why may I not die from the womb? ver. 11*, where his position is shifted to the time immediately after his birth; *יְהִי יָדָיו לְדַרְכֵי לְמֹשֶׁה he makes known his ways unto Moses Ps. 103:7*.

a. The intermingling of different tenses in relation to the same subject, which is so frequent in poetry, foreign as it may be to our modes of

thought, does not justify the conclusion that they are used promiscuously or without regard to their distinctive signification. Thus the preterite and the future are frequently combined in order to give greater emphasis and compass to the statement made, by asserting it at once of both the grand divisions of time, *the wicked who שְׂדֵיגִי have wasted me, my deadly enemies רִקְרִפוּ will surround me* Ps. 17:9. *fire אֶכְלָה devoured before them, and after them a flame תִּלְחֹחַ shall consume* Joel 2:3. Or the writer may place himself in the midst of an event, and regard part as having already taken place and part as yet to be performed; thus, in Ex. 15:14, 15, *the nations שָׂמְעוּ have heard רִדְדוּ they will be afraid; pangs אָחֲזוּ have seized upon the inhabitants of Philistia; then the dukes of Edom נִבְהֲלוּ were troubled, the mighty men of Moab trembling רָאֲתוּם shall seize them, all the inhabitants of Canaan נִמְלְאוּ have melted.* Or a verb may be put in the future to show that the action which it denotes, though in reality past, is subsequent to, or a consequence of, a preceding preterite, *they were both naked הָיוּ רְהֻבְשִׁי and were not ashamed* Gen. 2:25, Deut. 2:12.

§ 264. The apocopated and paragogic forms of the future are mostly used in their respective persons, § 97, to express its optative, conditional, or subjunctive senses, § 263. 1. The negative imperative is made by prefixing אַל *not* to the apocopated future, *אַל-תִּהְרֵס harm not* Ps. 105:15; *לֹא תִהְיֶה would mean you shall not harm.*

a. These modified forms of the future, although they give a more distinct expression to the modal senses just indicated, are not essential to that end, since the same shades of meaning may be and often are suggested by the simple future. Instances are more rare, and only found in poetry, in which the apocopated or paragogic forms are used, when simple futurity is intended, Job 13:27, 24:25.

## THE SECONDARY TENSES.

§ 265. The secondary tenses agree in signification with their respective primaries. The future with Vav conversive, forming a secondary preterite, § 99. 1, has the same variety of senses with the primary or proper preterite, and is in fact a simple substitute for it. In like manner, the secondary future or the preterite with Vav conversive, § 100. 1, is a substitute for the primary future. A narrative or a paragraph, which begins with one of the primary tenses, is mostly continued by means of the corresponding secondary

tense, provided the verb stands at the beginning of its clause, so that it can be attached to the conjunction, which is an essential part of the secondary formation. If, for any reason, this order of the words is interrupted or prevented, the primary tense must again be used. Thus, Gen. 22:1, *God tempted Abraham* וַיִּצְחַק אֱלֹהִים וַיֹּאמֶר וַיֵּלֶךְ וַיִּקַּח וַיֵּלֶךְ וַיִּקַּח וַיֵּלֶךְ and *he rose up early* ... וַיִּשְׁכַּם and *saddled* ... וַיִּתְּכֵם and *took* ... וַיִּתְּכֵם and *clave* ... וַיִּתְּכֵם and *rose up* וַיֵּלֶךְ and *went unto the place* אֶשְׁרֵי-אָמַר-לִי of which God had told him. Gen. 17:5, *thy name shall not be called Abram* וְהָיָה וְהָיָה and *it shall be* ... ver. 6, וְהָפְרֵתִי and *I will make thee fruitful* ... וְנָתַתִּי and *I will make nations of thee* וּמְלָכִים וַיֵּצְאוּ מִמֶּנָּה and *kings shall come out of thee*.

a. The future with Vav conversive describes an act subsequent to or contemporary with the time denoted by the words with which it is connected. It can, therefore, only relate to the past when it is preceded by a preterite with a past signification, or by some other word or phrase which refers to past time, in the year of king Uzziah's death וּצְדָקָה (and) *I saw* Isa. 6:1. But if it be preceded by a future tense, it has a future signification, וְיִשְׁחָק he shall deride every stronghold וַיִּצְבֹּר and shall heap up earth וַיִּלְכְּדוּ and take it Hab. 1:10, who בְּעֵשָׂה shall do evil ... וַיִּלְכְּדוּ and shall go and serve other gods Deut. 17:2, 3; unless a pause intervenes in which a preterite is to be supplied, as in Hab. 2:1, 2. *I will watch to see what he will say to me* ... וַיִּשְׁמַע ה' וַיֹּאמֶר and (after I had thus watched) the Lord answered me. The future with Vav conversive occurs in a preterite sense at the beginning of certain books, because they were regarded by their authors as supplements or continuations of preceding histories. וַיָּבֹא And it came to pass Josh. 1:1, Judg. 1:1, 1 Sam. 1:1, etc., etc.

b. The preterite with Vav has a future signification only after a future tense or an expression suggestive of futurity, e. g. in thy distress וַיִּצְטָרַק when there shall come upon thee all these things Deut. 4:30; or as the initial word of a prophecy, which is regarded as linked with other disclosures of the future previously made, וְהָיָה and it shall come to pass Isa. 2:2. After an imperative it commonly has an imperative sense, this being one of the significations of the future, § 263. 1, go unto Pharaoh וַאֲמַרְתָּ and say to him prop. and thou shalt say Ex. 7:26. When a preterite precedes, the Vav is not conversive. thy servant was keeping his father's sheep וַיֵּצֵא and there came ... וַיִּקַּח and took ... וַיֵּצֵא and I went out ... וַיִּתְּכֵם and smote him. etc., 1 Sam. 17:34, 35, unless it involves a reference to what is to take place hereafter, *I have blessed him* (the blessing is of course prospective), וְהָפְרֵתִי and *I will make him fruitful*, וְהַרְבֵּיתִי and *I will multiply him* Gen. 17:20.

## PARTICIPLES.

§ 266. The participles being properly verbal nouns, do not in strictness involve any definite notion of time, and the connection must decide whether they are to be referred to the past, present, or future, thus נָפֵל means *falling* Num. 24 : 4, *fallen* Judg. 4 : 22, or *about to fall* Jer. 37 : 14. Their principal uses are the following, viz. :

1. They express what is permanent or habitual, § 186. 2. *a*, (the Lord) אֲהֵב אֶחֶב *loveth righteousness and justice* Ps. 33 : 5, *a generation* הֹלֵךְ *goeth, and a generation* בָּא *cometh, and the earth* עֹמֶדָה *abideth for ever* Eccles. 1 : 4. Passive participles so used suggest not only a constant experience of what is denoted by the verb, but in addition a permanent quality as the ground of it, נִרְאָה not only *feared* but *worthy to be feared*, מְהֻלָּל *worthy to be praised*, נְהֻמָּד *desirable*.

2. When a particular time is intended the active participles most commonly relate to the present or to the proximate future, and passive participles to the past, מַהֲרֹמֶה רָאָה *what seest thou?* Jer. 1 : 11, הֵנִי מְבִיא *behold, I am about to bring the flood* Gen. 6 : 17, נָתַן *giving* נָתַן *given*, מְשִׁיב *restoring* מְשִׁיב *restored*.

*a*. The active participles of neuter verbs, which have no passive forms, are used in both a past and a present sense, מֵת *dying and dead*, נָפֵל *falling and fallen*; this is less frequently the case with active verbs, *who then is he* הַצֹּדֵד צֹדֵד *that hath hunted venison* Gen. 27 : 33; *these are the gods* הַמִּלִּים *that smote Egypt* 1 Sam. 4 : 8. Participles of passive form but active sense are ordinarily used of the present or proximate future, נִלָּחֵם *fighting*.

3. In narrations and predictions the time of the participles is reckoned not from the moment of speaking but from the period spoken of, *the two angels came* ... וְלֹדֵט יֹשֵׁב *and Lot (was) sitting in the gate of Sodom* Gen. 19 : 1; *he spake to his sons-in-law* בְּנֵי חָתָן *who (were) to marry his daughters* ver. 14; *he came to Shiloh* ... וּבִמְדָּיו קָרָעִים *with his clothes*



rent 1 Sam. 4:12; *thou shalt meet a company of prophets*  
יְרִידִים *coming down* 1 Sam. 10:5; *they shall declare his*  
*righteousness unto a people* נוֹלֵד (who shall then be) *born* Ps.  
22:32, 102:19, Judg. 13:8.

a. The period to which a participle is to be referred is sometimes determined by connecting with it the past or future tense of the substantive verb, *Moses הָיָה רֹעֶה* *was keeping the flock of Jethro* Ex. 3:1, *his throne יִהְיֶה נִכּוֹן* *shall be established for ever* 1 Chron. 17:4.

### INFINITIVE.

§ 267. The infinitive is an abstract verbal noun, and, like the participles, partakes of the character both of a noun and a verb. As a noun it may be the subject of a proposition, § 242, or it may be governed by a verb, noun, or preposition; it may also be put in the construct state before a noun denoting either its subject or its object.

a. The Infinitive as a subject: אָלֶה וְכַחֵשׁ וְרָצַח וְגָנַב (there is) cursing and lying and killing and stealing and committing adultery Hos. 4:2, מַשְׁפָּט (to do justice) is a joy to the righteous Prov. 21:15.

b. The construct infinitive is used after verbs, nouns, and prepositions, and when governed by a verb or noun it is usually though not invariably preceded as in English by the preposition **לְ** *to*, **אֶבְלָה לְהִלָּחֵם בּוֹ** *I shall be able to fight with him* Num. 22:11, **יָמָּה לָלֶדֶת וְיָמָּה לָמוּת** *a time to be born and a time to die* Eccl. 3:2; **לְ** is seldom omitted in prose but often in poetry, **אֲנִי יוֹדֵה לֹא (כֵּן) יָצֵאתִי וְבָאתִי** *I know not (how) to go out and to come in* 1 Kin. 3:7, **מֵאַנְהָה הִקַּלְתָּ** *thou hast refused to be ashamed* Jer. 3:3, **יָמָּה רָקִיד וְיָמָּה רָצִיד** *a time to mourn and a time to dance* Eccles. 3:4, **יָמָּה צֹהֵדִים עֵרִיר** *ready to rouse leviathan* Job 3:8. Various prepositions may precede the infinitive, as **לְ** *to*, **בְּ** *in*, **כְּ** *like*, **אֶת** *at*, **מִן** *from*, **עַד** *until*, **עַל** *upon*, **לְמַעַן** *in order to*, **לְפָנֶי** *before*, etc.

c. The absolute infinitive is rarely governed by a verb, למדו היטב, *learn to do well*, חמוץ, *redress wrong* Isa. 1:17, until he knows *to refuse the evil*, ובחור, *and to choose the good*, 7:15, וְלֹא-אָבוּ בְּרַקְיוֹ, *and they would not walk in his ways*, 42:24, thou wilt make us off-scouring *and refuse* Lam. 3:45.

d. The infinitive in the construct before its subject, בְּהִבְרָאָם in *their being created* i. e. *when they were created*; in the day גִּשְׁוֹר הָיָה אֱלֹהִים *of the Lord God's making earth and heaven* Gen. 2: 4; *there was no water* לְשִׁתּוֹ הָיָה *for the drinking of the people* Ex. 17: 1; וּשְׁכֵנִי *and my dwelling*



(shall be) i. e. *I shall dwell* Ps. 23:6. Before its object, *שָׂאָה פְּנֵי-רָשָׁע* *the accepting of the person of the wicked* Prov. 18:5, *תָּתֵּן-כֹּחַ* *to yield its strength* Gen. 4:12.

§ 268. The absolute infinitive, expressing as it does the abstract idea of the verb irrespective of tense, number, or person, may be used instead of any of the finite forms of the verb, when the sense is duly qualified by the context. Thus, it may take the place of

1. The preterite or the future, when one of those tenses immediately precedes, *וַיִּתְקַעוּ* *and they blew the trumpets* *וַיִּפְּצוּ* *and brake the pitchers* prop. (there was) *a breaking of the pitchers* Judg. 7:19; *אֶת-לִבִּי* *I have seen and applied my heart* Eccl. 8:9; *יִקְנוּ* *they shall buy fields for money* *וְכָתוּב* *and write the papers* *וְהָתִים* *and seal (them)* *וְהָיָה* *and take witnesses* Jer. 32:44.

a. This rarely occurs when no verb precedes in the same sentence, *הָרַב עִם-שְׂדֵי יִסּוּר* (shall) *the fault-finder contend with the Almighty* Job 40:2, *הַחַיּוֹת רָצוּא וְשׁוּב* *the living creatures ran and returned* Ezek. 1:14, *שִׁבַּח אֲנִי* *I praised* Eccl. 4:2.

2. The imperative, when it stands at the beginning of a sentence, *זְכוֹר* *remember the sabbath-day* prop. (let there be) *a remembering* Ex. 20:8, *וְדַבַּרְתָּ* *go and say* 2 Sam. 24:12.

§ 269. The dependence of one verb upon another is most distinctly expressed by putting the second verb in the infinitive. The second verb may, however, be in form co-ordinated with the first by being put in the same or an equivalent tense with or without a copulative, the true relation between the verbs being left to be inferred from their obvious signification, *הוּא אֵיל הָרָצָה* *he was willing, walked* i. e. *he was willing to walk* or *walked willingly* Hos. 5:11, *לֹא אוֹסֵף עוֹד אֲרַחֵם* *I will no more add to pity* i. e. *will not again pity* Hos. 1:6, *הָרַץ מִשְׁכֵּם הָרַץ* *being early to go or going early* Hos. 6:4, *אֵיכָל נִרְאִיתִי* *shall I endure and see* i. e. *endure to see* Esth. 8:6.

*a.* This co-ordination most frequently occurs when the second verb expresses the principal idea and the first simply qualifies it, so that the latter might be rendered by an adverb. Though even in this case the second verb is often put in the infinitive, וַיִּסַּף לְשַׁלַּח Gen. 8:10 *and he added to send* or וַיִּסַּף וַיִּשְׁלַח 1 Sam. 19:21 *and he added and sent for he sent again*.

*b.* In the following instances the verbs thus co-ordinated have different subjects, אֵיכָל נִכְחֵבֵנוּ *I shall be able, we shall smite him* i. e. I shall with your aid be able to smite him, Num. 22:6. לֹא הוֹסִיפִי רִקְרָאֵי לָךְ *thou shalt not add they shall call thee* i. e. thou shalt no more be called by them, Isa. 47:1, 5; or are in different tenses, לֹא רָדַצְתִּי אֲבָנָה *I know not (how) I shall flatter* i. e. how to flatter, Job 32:22; *O that I knew and might find him* i. e. how to find him, Job 23:3.

## OBJECT OF VERBS.

§ 270. The object of a transitive verb ordinarily stands after both the verb and its subject, and if it is an indefinite noun is distinguished simply by its position or by its relation to the verb as determined by its meaning; if a definite noun, or a demonstrative, relative, or interrogative pronoun, it may, at the pleasure of the writer, be further distinguished by prefixing to it הַ the sign of the definite object; if a personal pronoun, it is suffixed either to הַ or to the governing verb.

*a.* Considerable liberty is allowed in respect to the position of words, particularly in poetry; although, according to the natural order in Hebrew, the verb stands first, its subject next, and its object last, בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם *God created the heavens* Gen. 1:1, this is liable to any alteration that emphasis may require: the subject may precede the verb, and the object may stand between them or before them both.

*b.* A noun, which is the direct object of a verb, may receive הַ, whether it is definite by signification, as a proper noun, *God tempted Abraham* Gen. 22:1, or is made so by the article, *God saw the light* Gen. 1:4, a pronominal suffix, *take, now, my blessing* Gen. 33:11, or construction with a definite noun, *Jacob called the name of the place* Gen. 35:15. The particle הַ is not essential in any of these cases and is often omitted, particularly in poetry. If several definite nouns are connected together as the object of a verb, or if a verb has more than one definite object, הַ may be repeated before each of them, *I have given this land... the Kenite and the Kenizzite, etc., etc.*, Gen. 15:18-21; *they stripped Joseph of his coat the full-length coat*

Gen. 37:23; or it may stand before a part of them only. Deut. 12:6, or it may be omitted altogether, Deut. 11:14. In a very few instances the article is dropped after *אֵת*, which of itself indicates the definiteness of the noun, *he reared up for himself אֶת-מִצְבֵּתָהּ the pillar* 2 Sam. 18:18; and *carver strengthened אֶת-צִרְתָּהּ gilder* Isa. 41:7, where the omission of the article is poetic, §247.

c. Pronouns with *אֵת*: *אֵת-אָתְּהָּ this ye shall eat* Lev. 11:9; *put אֵת-חֵבֶרֶתְהָ (fellow) in the prison* 1 Kin. 22:27; *אֵת אֲשֶׁר-אֵת whom they have cast into the prison* Jer. 38:9; *he knew אֶת-אֲשֶׁר-עָשָׂה אֵת what his youngest son had done to him* Gen. 9:24; *אֶת-מִי חָרַפְתָּ whom hast thou reproached?* Isa. 37:23; it does not occur before the neuter *מֶה*. It is also extended sometimes to the following words, which partake to a certain degree of the pronominal character, *כָּל all, every*, Gen. 1:29, *אֵישׁ אֶחָד any one, each* Ex. 21:28, *אֶחָד one* 1 Sam. 9:3. With personal pronouns, *אֶתְּהֶם וְיָבָרְכָהּ Gen. 32:1*, or *וְיָבָרְכֵם Gen. 48:20 and he blessed them*.

§ 271. Many verbs, which are not properly transitive, are nevertheless capable of a transitive construction; thus

1. Verbs signifying plenty or want: *הַבַּיִת מְלֵא הָאָנָשִׁים the house was full (of) men* Judg. 16:27, *שָׂבַעְתִּי עֹלֹת אֵילִים I am sated (with) burnt-offerings of rams* Isa. 1:11, *הִסְרָנוּ כָּל we lacked every thing* Jer. 44:18. Here belongs that peculiar Hebrew idiom, which expresses abundance by such phrases as the following: *the hills תִּלְכֶּנָּה הַלֵּב shall run (with) milk* Joel 4:18, *mine eye יִרְדָּה מַיִם runneth down (with) water* Lam. 1:16; *עָלָה כָּלָּה קַמְשֻׁיִּים it had all come up (with) thorns* i. e. was overgrown with them, Prov. 24:31.

2. Verbs signifying motion may have for their object the place which it immediately concerns, whether it be directed upon it, to it, or from it, *וַנֵּלֶךְ אֶת כָּל-הַמִּדְבָּר and we went (through) all the wilderness* Deut. 1:19, and figuratively, *וַיֵּבְאוּ הָעִיר walking (in) righteousness* Isa. 33:15, *וַיָּצְאוּ אֶת-הָעִיר and they came into the city* Josh. 8:19, *וַיָּצְאוּ אֶת-הָעִיר they went out (of) the city* Gen. 44:4.

3. Intransitive verbs may, as in other languages, govern their cognate noun, *חֲלֵמְתִי חֲלֹם I have dreamed a dream* Gen. 37:9; *וַיִּסְפְּדוּ שָׁם מִסָּפֵד and they lamented there a lamentation* Gen. 50:10; *יְהִי הַכֹּל תְּהִיבָלָה ye will be vain a vanity* i. e. utterly vain Job 27:12; or even one from a different root if

it be related or analogous in signification, הָמָה גְּדוּלָּה קִנְאָתִי *I have been zealous a great fury* Zech. 8:2, אֵישׁן הַמָּוֶת *I shall sleep death* i. e. the sleep of death, Ps. 13:4.

4. Any verb may take as its object a noun which defines the extent of its application, הָלָה אֶת־רַגְלָיו *he was diseased in his feet* 1 Kin. 15:23; *only* הַכֶּסֶּא אֲנִי־לְאֵל *in the throne will I be greater than thou* Gen. 44:40; *ye perish as to the way* i. e. *lose the way* Ps. 2:12.

a. By an impersonal construction of passive verbs their subject is sometimes converted into the object, which in fact it logically is, יָתֵן אֶת־הָאָרֶץ *dandum est terram, let the land be given* Num. 32:5, וַיִּגַּד לְרֵבֶקָה אֶת־הַדְּבָרִי *and it was told to Rebekah* (i. e. some one told her) *the words of Esau* Gen. 27:42, so Gen. 17:5, Ex. 10:8, Lev. 10:18, 2 Sam. 21:11, etc. This construction is sometimes extended to neuter verbs in familiar phrases, which have become associated with an active idea, אַל יִרְעוּ בְּעֵינֶיךָ אֶת־הָרָע *let not be evil in thine eyes* (i. e. do not regard as evil) *the thing* 2 Sam. 11:25, 1 Sam. 20:13, Josh. 22:17, Neh. 9:32. In 2 Kin. 18:30 הַנָּהָר אֶת־הַחֵרֶם *the city shall be given*, the verb agrees with חֵרֶם notwithstanding its reception of the sign of the object: אֶת is omitted in the parallel passage, Isa. 36:15.

b. A noun, about which a statement is to be made, sometimes stands absolutely and is preceded by the sign of the object, אֶת־הַחֲבֵרֹן נָפַל *as for the iron, it fell* 2 Kin. 6:5; אֶת־כָּל־אֵלֶּה אַנְשֵׁי חַיִל *as for all these (they were) men of valour* Judg. 20:44; אֶת־חֻקֹּתַי *as for my statutes they did not walk in them* Ezek. 20:16. Some regard אֶת as the sign of the object in such passages as הָאֵל הִצִּילֵנִי וְאֶת־הַלֵּוֹב *1 Sam. 17:34*, and refer to the fact that the Arabic conjunction is followed by the accusative when it is used in the sense of *together with*; more probably, however, אֶת is the preposition *with*, §238.2, and the passage is to be rendered *the lion came and (that too) with the bear*, so Num. 3:26, 1 Sam. 26:16, 1 Kin. 11:25, etc.

§272. 1. When a noun or pronoun is regarded as the indirect object of a verb, the relation is indicated by means of the appropriate preposition.

2. Many verbs vary their construction without any material difference of meaning according to the form of the conception in the mind of the speaker or writer, being followed by one preposition or by another or by none at all, as he views the relation as direct or indirect, and if the latter, under one aspect or another: thus, *they went out from the city* may be expressed by the direct relation, יָצְאוּ אֶת־הָעִיר Gen. 44:4,

or by the indirect, *וַיִּצְאוּ מִן־הַעִיר* Josh. 8 : 22 ; *לִלְחֹם* to fight is followed by *עִם* with Josh. 10 : 29, by *בְּ* in (*בָּהּ* in *eam*) ver. 31, by *עַל* against ver. 38, by *אֶת* Judg. 12 : 4.

a. A number of verbs are indifferently construed with a direct object or with *ל* to, in reference to, thus. *אָהַב* to love any one and to have love to any one, *רָפָא* to cure and to perform a cure for any one, *הוֹשִׁיעַ* to save and to grant salvation to any one, *שָׂחַת* to destroy and to bring destruction to any one.

b. As the object of an action may, in certain cases, be regarded as the instrument with which it is performed, some transitive verbs also admit a construction with *בְּ* with, thus *הִקְעוּ שׁוֹפָר* blow the trumpet Hos. 5 : 8, *וַיִּחַקֵּץ בְּשׁוֹפָר* and he blew with the trumpet Judg. 3 : 27 ; *פָּרַשׁ הַיָּדַיִם* to spread forth the hands Ps. 143 : 6, but followed by *בְּ* to spread forth with the hands Lam. 1 : 17.

3. By a condensed style of expression (*constructio praeconans*) prepositions are sometimes connected with verbs, to whose meaning they are not strictly conformed ; thus, motion may be suggested by the preposition though the verb of itself implies no such idea, *תְּלַלְתָּ לָאָרֶץ* thou hast profaned to the ground i. e. profaned by casting to the ground, Ps. 89 : 40, *פָּחְדוּ אִישׁ אֶל־רֵעֵהוּ* they trembled one unto another i. e. one turned tremblingly to another, Jer. 36 : 16, *מִקְרָנֵי רַמִּים עֲנִיתִנִּי* thou hast answered (by saving) me from the horns of the unicorns Ps. 22 : 22.

§ 273. Some verbs have more than one object, viz. :

1. The causatives of transitive verbs : *וְהִאֲכַלְתִּי אֶת־מִנִּיחָהּ* and I will make thy oppressors eat their own flesh Isa. 49 : 26 ; *לֹא הִרְאֵנוּ אֶת־כָּל־אַלֶּה* he would not have caused us to see all these things Judg. 13 : 23 ; *וְהִחֲלִיף אֶת־יִשְׂרָאֵל* he shall cause Israel to inherit it Deut. 1 : 38.

2. Verbs whose action may be regarded under different aspects as terminating upon different objects, or which, under the rules already given, may take a direct object of more than one kind, *אֲשֶׁר צִוָּה אֱלֹהִי* which God commanded him Gen. 6 : 22 ; *לְהוֹדִיעַ אֶת־בְּנֵי יִשְׂרָאֵל אֶת־כָּל־הַחֻקִּים* to teach the children of Israel all the statutes Lev. 10 : 11 ; *הִכִּיתָ אֶת־כָּל־אֹיְבָי* thou hast smitten all my enemies on the cheek Ps. 3 : 8 ;



שִׁאֲרִידֵכֶם קָדַשׁ *lift up your hands to the sanctuary* Ps. 134 : 2 ;  
וְהָמָם מְחוֹמָהּ *and he shall discomfit them a discomfiture*  
Deut. 7 : 23.

3. The instrument of an action, the material used in its performance, its design, or its result, is often regarded as its secondary or remote object, *וַיִּרְגְּמוּ אֹתוֹ אֲבָן* *and they overwhelmed him with stones* Lev. 24 : 23 ; *וְהִנֵּחְתָּ אֹתָם אֲבָנִית* *and thou shalt gird them with a belt* Ex. 29 : 9 ; *אֲשֶׁר־תִּזְרַע אֶת־הָאָדָמָה* *with which thou shalt sow the ground* Isa. 30 : 23 ; *וַיַּצֵּר אֶת־הָאָדָם עָפָר* *and he formed the man of dust* Gen. 2 : 7 ; *וַיִּבְלֶה אֲשֶׁר שָׁלַחְתִּיו* *for which I have sent it* Isa. 55 : 11 ; *וַיִּבְנֶה אֶת־הָאֲבָנִים מִזְבֵּחַ* *and he built the stones into an altar* 1 Kin. 18 : 32.

a. The person affected by an action, of which he is not the immediate object, is occasionally regarded as its remote object, though not so frequently as in English, *תָּתַתְּ לִי אֶרֶץ הַיָּבֵב נֶחֱמָנִי* *thou hast given me the land of the south* Judg. 1 : 15, comp. in the same verse, *וַיִּנְחָתָה לִי* *they did thee evil* Gen. 50 : 17, comp. *וַיִּשְׁכְּרוּ אֶת־מֶלֶךְ מַצָּכָה* *and they hired of the king of Maacah a thousand men* 1 Sam. 10 : 6. The same thing occurs in a few instances after intransitive verbs, *גָּדַלְנִי* *he grew up to me as to a father* Job 31 : 18 ; *צָמַתְנִי* *did ye fast unto me* Zech. 7 : 5.

4. Some verbs may govern the subject and predicate of a subordinate clause, *לָדַעַת רָשָׁע נָסֵל* *to know wickedness* (to be) *folly* Eccl. 7 : 25, the latter, if it be an adjective or participle, will remain without the article, § 259. 2, *שָׁמַעְתִּי אֶפְרַיִם* *I have heard Ephraim bemoaning himself* Jer. 31 : 18, *אַתָּה רָאִיתִי צַדִּיק* *thee have I seen righteous* Gen. 7 : 1.

5. If an active verb is capable of governing a double object, its passive may govern the more remote of them, *וַיִּמְלְתֶם אֶת בָּשָׂר עֲרֻלְתְּכֶם* *and ye shall be circumcised in the flesh of your foreskin* Gen. 17 : 11, *וַתִּמְלֵא הָאָרֶץ אֹתָם* *and the land was filled with them* Ex. 1 : 7, *קָרִיעַ בְּתֹכּוֹ* *rent as to his coat* i. e. *with his coat rent* 2 Sam. 15 : 32, *שָׁלְחָה קָשָׁה* *sent* (or charged) *with a painful message* 1 Kin. 14 : 6.



## ADVERBIAL EXPRESSIONS.

§ 274. The predicate of a proposition may be further qualified

1. By adverbs, which commonly stand after the words to which they refer, *וַהֲגִיד טוֹב מְאֹד* *and behold (it was) very good* Gen. 1:31; *וַיִּקְעַס הָרַבָּה* *and he was greatly provoked* Neh. 3:33; *I am שְׂכָרְךָ הָרַבָּה מְאֹד* *thy exceeding great reward* prop. *thy reward very much* Gen. 15:1.

a. Adjectives belonging to the subject may of course be qualified in the same manner as though they were found in the predicate.

2. By nouns used absolutely to express the relations of time, place, measure, number, or manner.

a. Thus, time when: *וּבֶקֶר וּצְהַרִים וּבָרֶבֶךְ* *evening and morning and noon* will I pray Ps. 55:18; *תַּרְרֵי הֵרָא* *tarry here, to-night* Num. 22:8; *Gideon came* *רֹאשׁ הָאֲשֶׁמֶרֶת* *at the beginning of the watch*. Time how long: *and he shall shut up the house* *שִׁבְעַת יָמִים* *seven days* Lev. 14:38; *the land rested* *שְׁמוֹנִים שָׁנָה* *eighty years* Judg. 3:30.

b. The place where: the absolute use of nouns in this sense is confined almost entirely to the familiar words, *בַּחֹר* *at the door of* Gen. 18:1, Judg. 9:35, *בֵּית* *at the house of* Gen. 38:11, Num. 30:11, and a few proper names, *בֵּית לָחֶם* *at Bethlehem* 2 Sam. 2:32, *בֵּית-אֵל* *at Bethel* Hos. 12:4.

c. Measures of space: *שְׁלוֹשׁ אַמּוֹת גְּבִיָּה* *three cubits high* Ezek. 41:22; *he went* *יּוֹם הָרֶגֶל* *a day's journey* 1 Kin. 19:4.

d. Number: *שֶׁבַע פְּעָמִים* *return seven times* 1 Kin. 18:43; *he offered sacrifices* *מִסְפַּר כָּלם* *according to the number of them all* Job 1:5.

e. Manner, answering to the Greek adverbial accusative: *ye shall dwell* *בְּטָחָה* *in security* Deut. 12:10; *ye shall not go* *רִמָּה* *loftily* Mic. 2:3; *the tribes went up* *לְיִשְׂרָאֵל* *according to a law of Israel* Ps. 122:4; *thou shalt not go there* *לְפָנֶיךָ* *for fear of briars* Isa. 7:25; *to serve him* *שָׁבָם אֶחָד* *prop. shoulder* Zeph. 3:9.

3. By nouns preceded by a preposition forming a qualifying phrase.

a. For the meanings and usage of the several prepositions see the lexicon.

## NEGLECT OF AGREEMENT.

§ 275. The general rule that verbs, adjectives, and pronouns agree in gender and number with the noun to which they respectively relate, is subject to some remarkable exceptions; the principal of which are the following, viz.:

1. When the predicate adjective or verb precedes the noun it often prefers a primary to a secondary form, that is to say, the masculine may be used instead of the feminine and the singular instead of the plural. The reason of this is that the attention is not so particularly drawn to the accidents of gender and number in the subject until it is uttered, and consequently the predicate is not required to conform so precisely to it.

a. Thus, the masculine for the feminine: *לֹא-יָשָׂא אֹתָם הָאָרֶץ* *the land could not bear them* Gen. 13:6, *רְחוּק מִרְשָׁעִים יִשְׁוָעָה* *salvation is far from the wicked* Ps. 119:155, *תִּרְדּוּ חֲרֵדוֹ שְׁאֵנִיּוֹת* *tremble ye careless women* Isa. 32:11. The singular for the plural: *בָּא דְבָרֶיךָ* *let thy words come to pass* Judg. 13:12, *יָשָׁר מִשְׁפָּטֶיךָ* *upright are thy judgments* Ps. 119:137, *אֲנֻשָׁתָהּ מִכֻּוֹתֶיהָ* *her wounds are incurable*, or the singular may be understood distributively, *each of her wounds is incurable* Mic. 1:9. The masculine singular for the feminine plural: *לֹא רָשָׁע בְּלִמּוֹת* *reproaches cease not* Mic. 2:6, *עַד-יִגְבֹּר חֲלוֹת* *until calamities be overpast* Ps. 57:2, *וַיְהִי-לֹו נָשִׁים* *and there were to him wives* 1 Kin. 11:3.

b. When the predicate consists of several verbs or adjectives, one of which precedes and the rest follow the noun, the latter must agree with it, while the first may be put in its primary form, *יְהִי מְאֹרֹת* *let there be lights* ... *וַיְהִי לָאֵחָת* *and let them be for signs* Gen. 1:14, *וַיְהִי אַנְשִׁים אֲשֶׁר* *and there were men who were defiled* Num. 9:6. In 1 Kin. 10:12 two verbs are put in the masc. sing. with a plural subject.

c. The predicate, even when it follows the subject, occasionally departs from it in gender or number, retaining its primary form; this takes place with passive or neuter verbs of familiar occurrence, and which are probably used impersonally as the same verbs are elsewhere, § 271.4. a, *הָיוּ בְּיָדָיו יְלָדָיו* *whom (his wives) had born to him* prop. *there had been born to him* Gen. 35:26, comp. Gen. 4:18, 46:22, 27, *בְּיָדָיו הָיָה לִי* *there was to me* (i. e. I had) *house-born servants* Eccles. 2:7, comp. Gen. 47:24, Ex. 12:49, 28:7, Num. 9:14, 15:29, Deut. 18:2, 1 Chron. 24:28, 2 Chron. 17:13, *הָיָה כְּלֹשָׁה* *it was dark* prop. *darkness* Gen. 15:17. The disposition to recur to their primary form discovers itself in a very few instances in qualifying adjectives when separated from the noun to which

they belong, רִיחַ גְּדוֹלָה וְחֹזֶק *a great and strong wind* 1 Kin. 19:11; in Ps. 63:2, בָּאֶרֶץ-צָרָה וְנָקְשָׁה quoted by Nordheimer as an additional example the second adjective may agree not with אֶרֶץ but with the preceding noun, בָּשָׂרִי *for thee longs my flesh, in a dry land, and weary.* Alex. in loc.

2. Collective nouns may have verbs, adjectives, and pronouns agreeing with them in the plural, וַיִּמָּהֲרוּ הָעָם וַיַּעֲבִירוּ *and the people hastened and passed over* Josh. 4:10, צֶאֱנָן אֲבֻדֹת, *lost sheep* Jer. 50:6, כָּלֶם קְדוֹשִׁים *all the congregation, all of them are holy* Num. 16:3.

a. When a predicate consists of more than one verb or adjective, the first sometimes agrees with it formally in the singular and the rest logically in the plural, וַתָּשָׂא כָל-הָעֵדָה וַתִּקְרָא וַתִּשְׁמְעוּ *and all the congregation lifted up and uttered their voice* Num. 14:1; וַיֵּאֱמְרוּ הָעָם וַיִּשְׁמְעוּ *and the people believed and they heard* Ex. 4:31.

b. The noun אֶרֶץ *land, earth*, which is properly a feminine singular, may, when it is put for its inhabitants, be construed with the masculine plural, 2 Sam. 15:23, Ps. 66:4. Names of nations borrowed from those of their progenitors, as Israel, Edom, Amalek, may be strictly construed in the masculine singular, Ex. 17:11, Am. 1:11, or as a collective in the masculine plural, Hos. 8:2, Ob. ver. 6, 2 Sam. 10:17, or again in the feminine singular, whether this arises from a prominent reference to the land or from the frequent personification of a people as a maiden, 2 Sam. 10:11, Jer. 13:19, 49:17; so עַם *people* in the following examples, הָעָם עָמָה *thy people has done wrong* Ex. 5:16, הָעָם יוֹשֵׁבֶת *the people dwelling* Judg. 18:7. Different constructions may be united in the same passage, Jer. 48:15, Hos. 14:1.

3. Nouns, which are plural in form but singular in signification, commonly have verbs, adjectives, and pronouns agreeing with them in the singular, בָּרָא אֱלֹהִים *God created* Gen. 1:1, בְּעֶלְיוֹ יוֹמָה *its owner shall be put to death* Ex. 21:29, תִּתְחַלֵּשׁ נַעֲרֵיכִי *a hard master* Isa. 19:4, תִּיחַלֵּשׁ נַעֲרֵיכִי *thy youth is renewed* Ps. 103:5.

a. When the word אֱלֹהִים refers to false deities, the sense is plural and it is construed accordingly, אֵלֶּה אֱלֹהֵיךָ *these are thy gods* Ex. 32:4, 8, כֹּה-יַעֲשׂוּ אֱלֹהִים *so may the gods do* 1 Kin. 19:2; but where it refers to the true God, it is with few exceptions construed in the singular. Yet see Gen. 20:13, 35:7, Ex. 22:8, Josh. 24:19, 1 Sam. 17:26, 2 Sam. 7:23. The exceptional construction in these and similar passages may have arisen from the attention being directed to the Supreme Being in general, and to the fulness or variety of his manifestations without spe-

cific reference to the divine unity, and may, besides, involve an allusion to the personal distinction in the Godhead. See Alexander on Ps. 11:7 and 58:12.

4. Plural names of inanimate or irrational objects of either gender are occasionally joined with the feminine singular, *בַּהֲמוֹת שָׂדֵה תַּעֲרוֹג אֲלֵיָהּ* *the beasts of the field pant for thee* Joel 1:20, *תִּשְׁטֹף סְפִיחֶיהָ* *its floods wash away* Job 14:19, *אֲחֻזָּתָה תִּבְלִים* *pangs have taken her* Jer. 49:24, *רַבְצֵיהָ תַּיִם* *wild beasts, their lair* Isa. 35:7.

a. In objects devoid of personality the individual is of small account, and may be easily sunk in the mass. A *pluralis inhumanus* may consequently be regarded as equivalent to a collective, the proper form of which is the feminine singular, § 198, and words belonging to it may be dealt with accordingly. The same principle prevails in the construction of neuter plurals in Greek, τὰ ζῶα τρέχει.

5. Masculine verbs, adjectives, and pronouns are sometimes used when females are spoken of from a neglect to note the gender, if no stress is laid upon it, *וַיְהַלְלֶיהָ* *and they* (queens and concubines) *praised her* Cant. 6:9; *וַיַּעַל מֶלֶךְ הַמָּלְכִים* *with you* (Ruth and Orpah) *as ye have dealt* Ruth 1:8; *וַיָּמָת מֵתִי* *my dead* (Sarah) Gen. 23:4; *אַתָּה שָׂדֵךְ* *thou art destroyed* Jer. 4:30; this last passage may, however, be rendered *thou, it is destroyed, what wilt thou do?*

6. Singular predicates and pronouns are sometimes employed in a distributive sense of plural subjects, *וַיְבָרֲכֶיהָ* *they that bless thee shall each be blessed* Num. 24:9; *וַיְהַלְלֶיהָ* *they who profane it shall every one be put to death* Ex. 31:14; *וַיִּצְדָּקוּם מִיָּמִינוּ* *they take away the righteousness of the righteous from each of them* Isa. 5:23.

§ 276. 1. When the subject consists of two or more words connected by the conjunction *and*, the predicate, if it precedes its subject, may be put in the masculine singular as its primary form, *וַיֵּצֵא מֵהֶם הוֹדָה וְקוֹל* *and from them shall proceed thanksgiving and a voice* Jer. 30:19, or it may be put in the plural, referring to them all, *וַיִּשְׁמְעוּ מִשָּׁה וְאֶחָדָם*

and Moses and Aaron did so Ex. 7 : 20, or it may agree with the nearest word, וַתִּדְבֹר מִרְיָם וְאַהֲרֹן and *Miriam and Aaron spake* Num. 12 : 1 ; לֹא יָדַעְתָּ אֲתָה וְאֶבְרָהָהָ *thou and thy fathers have not known* Deut. 13 : 7.

2. If the predicate follows a compound subject it is commonly put in the plural, though it may agree with the principal word to which the others are subordinate, אֲנִי וְנַעֲרָיִי אֲצִים *I with my maidens will fast* prop. and *my maidens* Est. 4 : 16, עֲבָדֵי דָוִד וְיֹאָב בָּאוּ *the servants of David and Joab came* 2 Sam. 3 : 22.

3. If a predicate refers equally to two words of different genders, it will be put in the masculine in preference to the feminine, אֲבְרָהָם וְשָׂרָה זָקְנִים *Abraham and Sarah were old* Gen. 18 : 11 ; if they are of different persons, the predicate will be put in the second in preference to the third, and in the first in preference to either of the others, אֲנִי וְיוֹנָתָן בְּנֵי נָחִיָּה *I and Jonathan my son will be* 1 Sam. 14 : 40, אַתָּה וְאַהֲרֹן אֲחִיךָ תִּדְבְּרֶנָּה *thou and Aaron thy brother and ye shall speak* Num. 20 : 8.

§ 277. If two or more nouns are united in the construct state the predicate ordinarily agrees with the first as the leading word in such combinations : it may, however, agree with the second, if that is the more important, or the predicate might with propriety be referred directly to it, שְׂדֵמֹת הַשְּׁבֹן נִמְצְאוּ דָם נִפְשֹׁת *the fields of Heshbon languish* Isa. 16 : 8, נִמְצְאוּ דָם נִפְשֹׁת *is found the blood of the souls of the poor* Jer. 2 : 34.

a. The predicate agrees generally though not invariably with the second noun when the first is כֹּל, or an abstract expressing a quality of that which follows, וַיְהִי כָל־יְמֵי־שֵׁת *and all the days of Seth were* Gen. 5 : 8, וַתֵּצֵאָן כָּל־הַנָּשִׁים *and all the women went out* Ex. 15 : 20, מִבְּחַר טַבָּעִי *the choice of his captains were drowned* ver. 4.

§ 278. Nouns in the dual have verbs, adjectives, and pronouns, agreeing with them in the plural, עֵינֶי לֵאָה רַחֲוִי *the eyes of Leah were tender* Gen. 29 : 17.

§ 279. The abrupt changes of the person from the third

to the first or second, and *vice versâ*, which are especially frequent with the prophets and psalmists, Isa. 1:29, Ps. 81:17, are due to the boldness and vividness of their conceptions, in virtue of which they often pass in the course of the same sentence from speaking of God to speaking in his name, and from describing men to directly addressing them.

a. The occasional combination of the pronoun of the first person with a verb in the third is to be explained by an ellipsis, הִנֵּנִי רֹאֶה *behold I (am he who) has laid* Isa. 28:16; הִנֵּנִי יוֹסֵף *behold I (am he who) will add* 29:14, 38:5.

### REPETITION OF WORDS.

§ 280. The repetition of nouns may denote

1. Distribution, שָׁנָה שָׁנָה *year by year* Deut. 14:22, בֹּקֶר בֹּקֶר *in the morning, in the morning* i. e. *every morning* 2 Sam. 13:4, אִישׁ-אֶחָד אִישׁ-אֶחָד לְשִׁבְטָא *one man for each tribe* Josh. 3:12; so with numeral adjectives, § 252. 4, שִׁבְעָה שִׁבְעָה *by sevens* Gen. 7:2, and adverbs, מְעַט מְעַט *little by little* Ex. 23:30.

2. Plurality, דֹּר-דֹּר *generation and generation* i. e. *many generations* Deut. 32:7, קֵר לְקֹר קֵר לְקֹר *precept upon precept, precept upon precept, line upon line, line upon line* Isa. 28:10, 13, בְּאֵרֹת בְּאֵרֹת *pits on pits* Gen. 14:10; or with the implication of diversity, אֶבֶן וְאֶבֶן *a weight and a weight* i. e. *weights of two sorts* Deut. 25:13, לֵב וְלֵב *a double heart* Ps. 12:3.

3. Emphasis or intensity, צֶדֶק צֶדֶק *justice, justice* i. e. *nothing but justice* Deut. 16:20, עֲמֹק עֲמֹק *exceeding deep* Eccl. 7:24; so with adverbs, מְאֹד מְאֹד *mightily, mightily* Gen. 7:19, and even a conjunction, וְגַם וְגַם *because even* *because*.

a. Sometimes the second word is put in a different gender from the first, מְשִׁינִן וּמְשִׁנָּה *all kinds of support* Isa. 3:1, comp. Jer. 48:19. or a different number, הֶמְדִּים הֶמְדִּים *a heap, two heaps* Judg. 15:16, שָׂדֵה וּשְׂדֵהוּ *Eccl. 2:8*. Or a cognate word may be employed, שְׂמָמָה וּמְשָׂמָה *waste and desolate* Ezek. 6:14, שָׁפֵחַ שְׂבָחוֹךְ *Lev. 23:3*.



b. Instances occur of triple repetition, קדוש קדוש קדוש *holy, holy, holy* Isa. 6:3. אֶרֶץ אֶרֶץ אֶרֶץ *O earth, earth, earth*, Jer. 22:29, Jer. 7:4, Ezel. 21:32, Ex. 25:35.

§ 281. A separate pronoun may be added to a pronominal suffix for the sake of emphasis, מִיתִי אֲנִי *my dying, mine* 2 Sam. 19:1, אָתָּה יִרְדּוּהָ *thee, thee shall they praise* Gen. 49:8, or to a noun to which it refers, לְשֵׁת גְּמִדְהִיא *to Seth, to him also* Gen. 4:26.

§ 282. In verbs the absolute infinitive is joined with the finite forms to add emphasis or intensity to the idea, הִמְלֵךְ מוֹת תִּמְוֶה *shalt thou actually reign over us?* Gen. 37:8, מוֹת תִּמְוֶה *thou shalt surely die* Gen. 2:17. This combination sometimes expresses continuance or repetition, particularly when two infinitives are connected together and both follow the finite verb, וַיֵּצֵא וַיֵּצֵא יוֹצֵא *and it went out going out and returning* i. e. *it kept going to and fro* Gen. 8:7, וַיֵּלְכוּ הֵלֶךְ וְנָעוּ *they went on loving as they went* 1 Sam. 6:12, וַיִּדְבֹּר אֵלֵיכֶם וַיִּשָּׁם *and I spake to you rising up early and speaking* Jer. 7:13.

a. The infinitive is mostly of the same species with the finite verb to which it is added, although this is not always the case. Thus, the Kal, on account of its greater simplicity of form, may be joined with a derivative species. e. g. Niphal וַיִּשָּׁלַח וַיִּשָּׁלַח Ex. 19:13, Piel וַיִּדְבֹּר וַיִּדְבֹּר Josh. 24:10, Pual וַיִּשָּׁלַח וַיִּשָּׁלַח Gen. 37:33, Hiphil וַיִּשָּׁלַח וַיִּשָּׁלַח 1 Sam. 23:22, Hophal וַיִּשָּׁלַח וַיִּשָּׁלַח Ex. 19:12, Hithpael וַיִּשָּׁלַח וַיִּשָּׁלַח Isa. 24:19; or one derivative species with another of like signification, וַיִּשָּׁלַח וַיִּשָּׁלַח Lev. 19:20, וַיִּשָּׁלַח וַיִּשָּׁלַח Ezek. 16:4. Occasionally the infinitive is borrowed from a cognate verb, וַיִּשָּׁלַח וַיִּשָּׁלַח Zeph. 1:2 (וַיִּשָּׁלַח and וַיִּשָּׁלַח), וַיִּשָּׁלַח וַיִּשָּׁלַח Isa. 28:28 (וַיִּשָּׁלַח and וַיִּשָּׁלַח).

b. The construct infinitive is very rarely used in such combinations instead of the absolute, וַיִּשָּׁלַח וַיִּשָּׁלַח Neh. 1:7, וַיִּשָּׁלַח וַיִּשָּׁלַח Ps. 50:21; once it is added in a varied form to a preceding construct infinitive, וַיִּשָּׁלַח וַיִּשָּׁלַח 2 Sam. 6:20. The finite verb is repeated, וַיִּשָּׁלַח וַיִּשָּׁלַח 2 Sam. 15:8 K'thibh. A verbal noun takes the place of the infinitive, וַיִּשָּׁלַח וַיִּשָּׁלַח Hab. 3:9.

c. When two verbs are connected together to express continuous action, a participle is sometimes substituted for the absolute infinitive in the case of one or both. וַיִּשָּׁלַח וַיִּשָּׁלַח ... וַיִּשָּׁלַח 2 Sam. 15:30, וַיִּשָּׁלַח וַיִּשָּׁלַח Jer. 41:6; an adjective may even take the place of the second, וַיִּשָּׁלַח וַיִּשָּׁלַח Gen. 26:13, וַיִּשָּׁלַח וַיִּשָּׁלַח Judg. 4:24; the finite verb is

omitted in **הָלֵךְ יִגְדֹּל** Est. 9:4, the substantive verb takes its place, **הָיָה הָלֹךְ וְחָסֹר** Gen. 8:5, **וַיֵּלֶךְ וַיִּשְׁפֹּט הָלָךְ וַיִּגְדֹּל** 2 Chron. 17:12. The second verb may also be put in one of the finite tenses, **הָלֵכִים הָלֹךְ וְהָקָצִי** Josh. 6:13, **הָלֹךְ ... הָלָךְ** 2 Sam. 16:13, and in fact other constructions, begun with a participle or infinitive, are not infrequently continued in the preterite or future, Job 12:21.

## INTERROGATIVE SENTENCES.

§ 283. 1. A direct question is indicated by the interrogative particle **הִי**, **הֵחָלָכִי** *wilt thou go?* Gen. 24:58, **הֵחָלָח אֲנִי אֱלֹהִים** *am I in the place of God?* Gen. 50:19; an indirect question by **הִי** or **אִם** *if, to know* **הֵי־שֶׁכֶם אֲהֲבִים** *whether you love* Deut. 13:4, **אִם־אֶחְיֶה** *whether I shall recover* prop. *if I shall* 2 Kin. 1:2.

a. The particle **הִי** is in Job 4:2 separated from the proper interrogative clause.

2. In a disjunctive question the first member is commonly introduced by **הִי** and the second by **אִם** or **וְאִם**, **הֵכֶתֶנָּה בְּנֶךָ, וְאִם** *is this thy son's coat or not?* Gen. 37:32; **הֵחָפֵץ** *is it any pleasure to the Almighty that thou art righteous* **וְאִם־בָּצַע** *or is it gain to him, etc.,* Job 22:3.

a. The second member is more rarely introduced by **אִי** *or, who knoweth* **אִי סָכָל יִהְיֶה אִי חָכָם** *whether he shall be a wise man or a fool* Eccl. 2:19, or by **הִי** repeated **הֵחָזֶק הֲיָחֵזַק הֲרַפָּה** *whether they be strong or weak* Num. 13:18, **הֲלֹא הִלְכֵנוּ קִרְאָתָם לָנוּ** *have ye called us to impoverish us or not?* Judg. 14:15. The construction of the second clause is interrupted and resumed again in Gen. 17:17.

b. If a question stand in a disjunctive relation to something previously expressed or implied, it may begin with **אִם**, **הֲיֵצֵר הַפְּכָכָם אִם־כְּחָמֶר הַיֵּצֵר** *your perversion! or is the potter to be reckoned as the clay?* Isa. 29:16, **אִם מֵאֵת אֲדֹנָי** *or is this thing from my lord?* 1 Kin. 1:27.

§ 284. A question may also be asked by means of the interrogative pronouns or interrogative adverbs. Or it may, without any particle of interrogation, be indicated simply by the tone of voice in which it is uttered, **בֹּיָאָה** *thy coming is peaceful?* 1 Sam. 16:4.

## RELATIVE PRONOUN.

§ 285. 1. From simple we pass to compound sentences. These are made up of distinct clauses united for the most part by the relative pronoun or by conjunctions. As the relative invariably occupies the first place in its own clause, and as the Hebrew admits of no inflections to represent case, some special device was necessary to indicate its relation to the following words. Accordingly, when the relative **אֲשֶׁר** is governed by a verb, noun, or preposition, this is shown by appending an appropriate pronominal suffix to the governing word, **אֲשֶׁר שָׁלַח** *whom he has sent* 2 Kin. 19:4; *the ground* **אֲשֶׁר אָרְרָה** *which he has cursed* Gen. 5:29; *whose seed* **אֲשֶׁר זָרְעוּ** Gen. 1:11; *houses of clay* **אֲשֶׁר בְּעֶפְרָם וְסוּדָם** *whose foundation is in the dust* Job 4:19; *the place* **אֲשֶׁר . . . עָלָיו** *upon which* Ex. 3:5; *thou* **אֲשֶׁר בָּחַרְתִּיהָ** *whom I have chosen* Isa. 41:8.

a. When the relative is the object of a verb the suffix is frequently omitted, the sense being sufficiently plain without it, **אֲשֶׁר-בָּרָאתִי** *whom I have created* Gen. 6:7.

2. When the relative **אֲשֶׁר** is preceded by **אֵת** the sign of the definite object, or by a preposition, these pertain not to the relative but to its antecedent, which is in this case embraced with it as in the English compound relative *what = that which*, **וַיֹּצֵא אֶת-אֲשֶׁר עַל-בֵּיתוֹ** *and he commanded him who was over his house* Gen. 44:1; *to make thee understand* **אֲשֶׁר-יִקְרָה אֵת** *what shall befall* Dan. 10:14.

a. The only exception is **עִם אֲשֶׁר** *with whom* Gen. 31:32. Gesenius finds another in **בְּאֲשֶׁר** Isa. 47:12, but see Alexander *in loc.*

3. The relative is frequently omitted, not only as in English, when it is the object of its clause, **בְּשִׁחַת עֵשֶׂר** *into the pit (which) they have made* Ps. 9:16, but also when it is the subject, *and he forsook God* **עָשָׂהוּ** (who) *made him* Deut. 32:15, and even when it would stand for the compound

relative and include its antecedent, בְּיַד־הַשֵּׁלַח *by the hand of* (him whom) *thou wilt send* Ex. 4 : 13, (so doth) שְׂאֵיל הַטָּאֵר *the grave* (those who) *have sinned* Job 24 : 19.

§ 286. The demonstrative זֶה or זֹה is frequently used in poetry with the force of a relative, and it then, like the English *that*, suffers no change for gender or number, מְקוֹם זֶה יִסְדָּתָהּ *the place that thou hast founded* Ps. 104 : 8, מְצֻמוֹת זֶה הָעֲשָׂבִי *devices, which they have contrived* Ps. 10 : 2.

### CONJUNCTIONS.

§ 287. The Hebrew sedulously avoids all involution of sentences. Consequently, instead of linking its clauses together into a complex whole by conjunctions of various power expressing their precise relation of dependence and subordination, it prefers, where this is possible, to connect them by means of the simple conjunction וְ *and*, leaving the exact nature of the connection intended to be inferred from the meanings of the clauses themselves.

1. The conjunction וְ may accordingly be employed not only where we would use *and*, but before an adversative clause, *of every tree thou mayest eat* וּמִכָּל־עֵץ *but of the tree of the knowledge*, etc., Gen. 2 : 16, 17, or one expressing a reason, *give us help from trouble* וְשָׁוְא *for vain is the help of man* Ps. 60 : 13, an inference, *I have no pleasure in the death of him that dieth* וְהָשִׁיבִי *wherefore turn* Ezek. 18 : 32, design, וְעָשׂוּ וְחָיוּ *do this and live* i. e. in order that you may live, Gen. 42 : 18, a comparison, *man is born unto trouble* וּבְלִי רֶשֶׁת *and* (i. e. as) *the sparks fly upward* Job 5 : 7, or a co-existing act or condition, *Noah was six hundred years old* וְהַמַּבּוּל *and* (i. e. when) *the flood was upon the earth* Gen. 7 : 6.

2. It serves to introduce the apodosis or second member

of a conditional sentence, *if God will be with me and keep me* יהוה יהוה *then shall Jehovah be my God* Gen. 28:20, 21.

3. It may also connect a statement of time or a noun placed absolutely, with the clause to which it relates, ביום וישא אברהם את עיניו *on the third day Abraham lifted up his eyes* Gen. 22:4 ; ותם דרכיה תקותה *thy hope, (is it not) the integrity of thy ways?* Job 4:6. Both these uses, which are wholly foreign from our idiom, are combined in 2 Sam. 15:34, *thy father's servant* נאלי *I have been so hitherto, but now* נאלי *I will be thy servant.*

a. For the meanings and usage of other conjunctions see the lexicon.

# GRAMMATICAL ANALYSIS.

## GENESIS, CHAPTER I.

### VERSE 1.

בְּרֵאשִׁית composed of the inseparable preposition ב, §231. 1, with Daghesh-lene, §21. 1, and the feminine derivative noun רֵאשִׁית, §198. *a.* (4), without the article, §248, comp. *ἐν ἀρχῇ* John 1 : 1, Ger. *anfangs*, Eng. *at first*; position of the accent, §32. 1.

בָּרָא, לָא verb, §162. 2, the preterite denoting past time absolutely, §262. 1, lack of formal agreement with its subject, §275. 3, order of words, §270. *a.*, position of accent, §32. 2.

אֱלֹהִים a monosyllabic noun of class I., §183, plural, §199, of majesty, §201. 2, without the article, §246. 1.

אֵת sign of the definite object, §270.

הַשָּׁמַיִם the article, §229. 1, §245. 4, and noun of the second form of class I., §185. 2. *d.*, only used in the plural, §201. 1, §203. 5. *c.*

וְ the conjunction ו, §234, and אֶת.

הָאָרֶץ the article, §229. 3, and Segholate noun of class I., §183; Seghol changed to Kamets by, §229. 4. *b.*, or §65 (1).

This verse is divided by the accents into two clauses, §36. 1; Athnahh is preceded by Munahh and Tiphhha, §38. 2; Silluk by Merka and Tiphhha, and Tiphhha again by Merka, §38. 1.



## VERSE 2.

הִתְהַלַּךְ, הִלֵּךְ verb הָלַךְ, §169. 1, with Methegh, §45. 2, Kamets distinguished from Kamets-Hhatuph, §19. 2.

בָּהוּ, בָּהוּ Segholate nouns of class I. from הָלַךְ roots, §184. *b*, abstracts used instead of adjectives, §254. 6. *a*, assonance or paronomasia. Double accent, §30. 1.

עַל-פָּנָי Makkeph, §43, פָּנָה noun of class I., form 2, §185. 2. *d*, only used in the plural, §201. 1, §209. 1; here in the construct state, §214. 2, §216. 1, with its possessive sense, §254. 1.

תָּהוּ noun of class III from הָלַךְ root §190. *b*, article omitted as if from a proper noun, §246. 1, or by a kind of poetic brevity, §247, *the face of ocean*.

מְרַחֵץ Piel participle of the Ayin Guttural verb רָחַץ, §116. 4, §121. 1, feminine, §205, as the predicate without the article, §259. 2, although its subject is definite, §246. 3; the participle expresses continuous action, §266. 1, belonging to the period before spoken of, §266. 3.

הַיָּמִים noun used only in the plural, §201. 1, §203. 5. *c*; vowel changed by the pause accent, §65. 1.

This verse consists of two clauses, §36. 1; the clause of Athnahh is subdivided by Zakeph Katon and R'bhia, §36. 2; Zakeph Katon is preceded by Pashta, and Pashta by Merka, §38. 4, Athnahh by Munahh and Tiphhha, §38. 2. The clause of Silluk is subdivided by Zakeph Katon; this is preceded by Munahh, §38. 4, and Silluk by Merka and Tiphhha, §38. 1.

## VERSE 3.

וַיֵּאמֶר Kal future of Pe Aleph verb אָמַר, §110. 3, with Vav Conversive, §99. 1, §265, which removes the accent to the penult and changes the vowel of the ultimate, §99. 3. *a*, §111. 2. *a*.

יְהִי apocopated future of הָיָה verb לֵה, § 171. 1, § 177. 1, with a jussive sense, § 264.

וַיְהִי future with Vav Conversive ; Daghesh-forte omitted, § 99. 3, Methegh, § 45. 2.

VERSE 4.

וַיִּבְרָא Kal future of בָּרָא verb רָאָה with Vav Conversive, § 171. 1, § 172. 4.

טוֹב the predicate adjective without the article, § 259. 2.

וַיִּבְרָא Hiphil future of בָּרָא with Vav Conversive, § 99. 3.

וַיְבַרֵךְ Vav Conjunctive, § 234, with the preposition בֵּין, § 237. 1.

VERSE 5.

וַיִּקְרָא from the קָרָא verb לָא, § 162. 2.

אֱלֹהִים P'sik, § 38. 1. *a*.

לְאֹד preposition ל with the vowel of the article, § 231. 5.

יּוֹם noun, whose plural is יָמִים, § 207. 1. *f*.

קָרָא the preterite, used rather than the future with Vav Conversive, because the verb does not begin the clause, § 265, the accent removed to the penult, § 35. 1.

לֵלִל paragogic ה, § 61. 6, § 219. 2, with the noun לֵלִל, a Segholate of class I. from an ע"י root, § 184. *b*, having a pause accent, § 65. 1.

אַחַד numeral, § 223. 1, agreement and position, § 250. 1.

VERSE 6.

רָקִיעַ noun of class I. form 2, § 185. 1.

בְּתוֹךְ preposition ב, § 231. 1, with the construct of תוֹךְ, § 216. 1. *d*, in a partitive sense, § 254. 2.

מְבַרֵּל Hiphil participle of בָּרַל, § 84. 5, denoting continuous action, § 266. 1, and referred by the tense of the accompanying substantive verb to the future, § 266. 3. *a*.

## VERSE 7.

וַיַּעַשׂ guttural and לָהּ verb עָשָׂה with Vav Conversive, § 109. 3, § 171. 1, § 172. 4.

מִתְחַת composed of the prepositions מִן and תַּחַת, § 237. 2 (1).

מֵעַל composed of the prepositions מִן and עַל.

## VERSE 8.

שָׁמַיִם with pause accent, § 65 (1).

בָּקָר, עֶרֶב class I. Segholates, § 183.

שֵׁנִי ordinal number, § 227. 1, agreement with noun and position, § 252. 1.

## VERSE 9.

יִקְוֶה Niphal future of קָוָה verb לָהּ, § 169. 1, with an imperative sense, § 263. 1.

מִקְוֶה noun of class III. from an עָר root, § 190. 6.

תִּרְאֶה Niphal future of רָאָה, § 109. 4, § 168.

## VERSE 10.

וּלְמִקְנָה conjunction וּ, § 234, preposition ל, § 231. 1, and noun of class III. from לָהּ root, § 190. 6, in the construct state, § 215. 2, followed by the material of which it consists, § 254. 4.

רְגִלִּים plural, § 207. 2, of רָגַל, ■ noun of class I. from an עָר root, § 186. 2. *c*.

VERSE 11.

תִּשָּׂא apocopated Hiphil future of יָשָׂא, § 97. 2, § 264, governing its cognate noun יָשָׂא, § 271. 3. Methegh by § 45. 2.

מְזִרֶה the participle expresses what is constant and habitual, § 266. 1.

עַץ collective noun, § 201. 1, probably abridged from עֵץ root, class I. form 2, § 185. 2. *d*, in the construct, § 215. 1, with the following word, which denotes its quality, § 254. 6.

פָּרִי noun from לָהּ root class I. form 1, § 184. 6.

עֹשֶׂה Kal participle of לָהּ verb, § 168; the accent is not Y'thibh but Mahpakh, as is shown by its standing before Pashta in the subdivision of Zakeph Katon, § 30. 2, § 38. 4, shifted to the penult by, § 35. 1, followed by Daghesh-forte conjunctive in the first letter of the next word, § 24. *a*.

לְמִינָן preposition ל, § 231. 1, noun מִין from an עִי root class I, § 186. 2. *b*, and pronominal suffix, § 220. 1.

אֲשֶׁר זָרַע-בּוֹ oblique case of the relative pronoun, § 74, § 285. 1; the preposition א with a pronominal suffix, § 233.

VERSE 12.

תִּהְיֶה Hiphil future of פָּה and לָהּ verb, § 144. 1, § 162, with Vav Conversive, the accent remaining on the ultimate, § 147. 5, § 166. 4.

לְמִינָהּ suffix of third person, § 220. 1. *b*, singular in distributive sense referring to the preceding collective, § 275. 6.

VERSE 13.

שְׁלִישִׁי ordinal number, § 227. 1, § 252. 1.

## VERSE 14.

יָהִי lack of agreement with subject, § 275. 1.

מֵאֲרָח masculine noun in the plural, § 200. *c*, class III. from an ע"ר root, § 190. *b*.

לְהַבְדִּיל the construct form of the infinitive used with prepositions, § 267. *b*.

וְהָיָה preterite with Vav Conversive, § 100. 1, § 265, in the plural because following the noun, § 275. 1. *b*.

## VERSE 15.

לְהַאֲוִיר Hiphil infinitive construct of ע"ו verb, § 153. 1.

## VERSE 16.

שֵׁנִי cardinal number, § 223. 1, joined with noun, § 250. 2 (2), without the article, § 251. 4.

הַגְּדֹלִים qualifying adjective with the article after the noun, § 249. 1.

הַגְּדֹל ... הַקָּטָן class I. form 2, § 185. 1, emphatic use of the positive degree, § 260. 2 (2).

מִמְשִׁלָּה noun of class III., § 190, in the construct state, § 214. 1. *b*, the following noun denoting the object, § 254. 9.

הַקּוֹכְבִּים noun of class II. from an ע"ע root, § 187. 1. *e*.

## VERSE 17.

נִהְיָ from פָּנָה verb נִהָךְ, § 129. 1.

אֲתָם sign of the definite object with a pronominal suffix, § 238. 2.

## VERSE 18.

וְלַהֲבָדִיל ... וְלַמְשֵׁל construct infinitive with the preposition, § 267. *b*; Methegh with ו, § 45. 2. *a*.

VERSE 20.

יַעֲרֶכֶּה Piel future of עָרַךְ verb, § 154. 2.

VERSE 21.

הַחֲנִיכִים plural of חֲנִיךְ, § 199; the Hhirik of the ultimate is long, § 19. 1.

הַרְמָשָׁה Kal feminine participle, § 205, with the article, § 249. 1.

אֲשֶׁר the object of the verb שָׁרַצ though without the appropriate pronominal suffix, § 285. 1. *a*.

לְמִינֵהֶם plural noun with plural suffix, § 220. 2. *b*.

VERSE 22.

וַיִּבְרָךְ Piel future of בָּרַךְ Guttural verb, § 116. 4, § 121. 1, with Vav conversive, § 99. 3. *a*, no Daghash-lene in ב since the preceding Sh'va is vocal, § 25.

לְאָמֹר the preposition with Tsere, § 231. 3. *a*, so as to say i. e. *in saying*.

רָבָה, פָּרָה, רָבִי Kal imperatives of רָבָה, § 169. 1.

יִרְבֵּי Kal apocopated future, § 171. 1, Hhirik short though accented, § 19. 1.

VERSE 24.

וַחֲתִיחֹדֶר construct of חֲתִיחָה, § 214. 1, with וי paragogic, § 218. Methegh, § 45. 2, Daghash-forte omitted, § 25.

VERSE 26.

נַעֲשֶׂה Kal future of עָשָׂה, § 109. 1, § 168, in the plural number, § 275. 3. *a*.

בְּצִלְמִנוּ preposition, § 231. 1, Segholate noun, class I., § 183, and pronominal suffix, § 221. 5.



וַיִּרְדּוּ from רָדָה, § 169. 1.

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אֲהֵם pronoun, referring to both genders put in the masculine, § 276. 3.

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נָתַתִּי from נָתַן, § 130. 1, preterite in the sense of the present, § 262. 1. *l*.

יְהִיָּה singular, referring formally to the nearest collective subject, § 276. 1, or taken distributively, § 275. 6.

VERSE 30.

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# INDEX I.

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 15: 16....119. 1  
 18....126. 1  
 16: 1....22. *b*  
 3....30. 2  
 20....280. 3  
 17: 2, 3....265. *a*  
 18: 2....275. 1. *c*  
 19: 6....114  
 15....48  
 20: 2....19. 2, 119. 3  
 7....119. 1  
 21: 7....13. *b*, 86. *b*  
 (3 pl.)  
 8....83. *c* (2)  
 11....214. 1. *b*  
 22: 7....126. 1  
 24....255. 2  
 23: 5....253. 2. *b*  
 11....24. *b*  
 24: 3....104. *h*  
 4....96. *a*  
 25: 4....158. 3  
 7....60. 3. *a*  
 13....280. 2  
 26: 2....39. 4  
 5....254. 6. *b*  
 12....94. *b*, 113. 2  
 27: 4....106. *a*  
 7....24. *a*  
 28: 24....104. *b*  
 45....104. *b*  
 48....94. *b*  
 52....126. 1  
 57....164. 2  
 58....249. 1  
 59....165. 2, 220.  
 2. *a*  
 66....177. 3  
 29: 11....106. *a*  
 30: 3....92. *c*  
 3, 4....104. *h*  
 11....166. 1, 205. *c*  
 20....39. 4, 87  
 31: 28....22. *b*  
 29....166. 1  
 32: 1....245. 2



- 32: 6...\$ 228. 2. *a*  
 7...104. *h*, 280. 2  
 8...11. 1. *b*, 94. *b*  
 10...63. *c*, 105. *b*  
 13...13. *a*  
 15...285. 3  
 18...172. 4  
 21...111. 2. *b*  
 22...147. 4  
 26...104. *f*, 172. 3  
 28...215. 1. *b*  
 29...262. 1  
 32...24. *b*, 57. 2  
 (2) *a*  
 34...90. (pass.)  
 36...35. 1, 86. *b*  
 37...172. 1  
 37, 88...220. 2. *c*  
 41...141. 2  
 33: 16...61. 6. *a*, 88  
 (3 *f*), 167. 3  
 21...177. 3
- JOSHUA.
- 1: 1...\$ 265. ■  
 8...36. 2  
 14...256  
 16...263. 1  
 2: 8...88. (pl.)  
 14...249. 2. *b*  
 16...157. 1, 164. 2  
 17, 18, 20...104. *k*  
 18...112. 3  
 20...249. 2. *b*  
 3: 3...246. 3  
 9...131. 3  
 11...246. 3. *a*  
 12...280. 1  
 13...246. 3  
 14...253. 2. *a*  
 4: 4...251. 4. *a*  
 5...255. 3  
 6...88. (pl.)  
 8...104. *g*  
 10...275. 2  
 13...45. 5. *a*  
 23...127. 2  
 24...262. 1  
 6: 5...125. 2  
 7...46  
 13...282. *c*  
 17...166. 1  
 7: 7...60. 3. *b* (2),  
 94. *b*, 112. 2  
 9...172. 3  
 21...246. 2. *a*  
 8: 11...246. 3. *a*  
 19...271. 2  
 22...272. 2  
 24...22. *b*  
 33...246. 2. *a*  
 9: 4...161. 1  
 6...119. 4  
 8...262. 2. *a*  
 12...161. 1, 249.  
 2. *a*  
 13...126. 1  
 24...95. *c*, 172. 3  
 10: 11...38. 4. *a*, 39.  
 1. *a*  
 20...22. *b*  
 24...86. *b* (3 pl.),  
 245. 5. *b*  
 26...56. 4  
 29...272. 2  
 30...21. 1  
 31, 38...272. 2  
 11: 8...21. 1  
 14...94. *b*
- 12: 21...\$ 55. 2. *a*  
 13: 13...196. *b*  
 23...247. *a*  
 14: 8...62. 2, 175. 1  
 15: 38...203. 5. *b*  
 38...22. *a*  
 56...22. *a*  
 17: 1...30. 2  
 18: 12, 14...86. *b* (3  
 pl.)  
 20...88  
 19: 43...61. 6. *a*  
 50...172. 4  
 51...39. 1. *a*  
 21: 10...227. 1. *a*  
 22: 5...87  
 12...45. 5  
 16...119. 3  
 17...271. 4. *a*  
 25...148. 1  
 27...44. *b*  
 23: 7, 12...249. 2. *a*  
 24: 10...92. *d*, 282. *a*  
 15...88. (pl.)  
 19...275. 3. *a*
- JUDGES.
- 1: 1...\$ 265. *a*  
 15...273. 3. *a*  
 2: 7...256  
 3: 15...246. 3. *b*  
 24...140. 5  
 25...157. 1  
 27...272. 2. *b*  
 30...174. 2. *a*  
 4: 19...164. 2, 262. 2  
 20...104. *a*, 127. 2  
 21...11. 1. *a*, 156. 3  
 22...266  
 23...126. 1  
 24...282. *c*  
 5: 5...86. *a*, 141. 1,  
 249. 2. *a*  
 7...24. *c*, 74, 74. *a*  
 8...92. *d*, 121. 1  
 12...45. 2. *a*  
 13...148. 3  
 15...199. *c*, 207.  
 2. *a*  
 26...88 (3 *f*. pl.),  
 105. *b*  
 23...60. 3. *b* (2),  
 121. 2  
 31...263. 1  
 6: 9...99. 3. *b*  
 11...246. 3. *b*  
 14...249. 2. *b*  
 15...250. 2 (2) *a*  
 17...74, 74. *a*  
 20...73. 2. *a*  
 25...249. 1. *c*  
 31...230. 3. *a*  
 34...119. 1  
 36...258. 3. *b*  
 7: 6...22. *a*  
 12...74. *a*  
 19...268. 1  
 8: 1...166. 2  
 2...25  
 10...224. *a*  
 11...229. 4. *b*  
 19...111. 3. *b*  
 26...74. *a*  
 9: 2...230. 2. *a*  
 8...98. 1. *a*  
 9...53. 2. *b*, 63. 1.  
*a*, 95. *b*  
 10...89. (f. s. &  
 m. pl.)
- 9: 11...\$ 53. 2. *b*,  
 95. *b*  
 12...89. (f. s. &  
 m. pl.)  
 13...95. *b*  
 14...89  
 24...220. 1. *b*  
 25...174. 5  
 29...164. 5, 172. 3  
 35...274. 2. *b*  
 38...91. *b*  
 48...75. 1  
 53...140. 5  
 10: 2...60. 3. *b* (1)  
 4...207. 1. *f*  
 9...243. 3  
 14...119. 4  
 11: 1...254. 6  
 18...99. 3. *a*  
 25...91. *b*, 119. 1  
 37...98. 2  
 40...250. 2 (2),  
 263. 4  
 12: 4...272. 2  
 5...230. 3. *a*  
 6...3. 1. *a*  
 13: 2...248. *a*  
 3...16. 1  
 5, 7...90 (2 *f*. s.)  
 6...119. 2  
 8...93. *b*, 245. 5.  
*b*, 266. 3  
 12...275. 1. *a*  
 23...273. 1  
 14: 1...61. 6. *a*  
 6...245. 5. *d*  
 11...251. 2. *b*  
 15...283. 2. *a*  
 18...61. 6. *a*  
 15: 16...280. 3. *a*  
 16: 5...130. 1. *b*  
 13...112. 3  
 14...246. 3. *a*  
 16...27  
 25...51. 2  
 26...150. 1  
 27...271. 1  
 28...22. *b*, 27, 223.  
 1. *a*  
 17: 2...71. *a*, 2  
 2. *b*  
 18: 7...94. *a*, 275.  
 29...93. *b*  
 30...4. *a*  
 19: 5...19. 2. *a*, 89  
 11...150. 1 (2)  
 22...82. 5. *a*  
 20: 13...46  
 15, 17...96. *a*  
 25...224. *a*  
 31...131. 2  
 32...24. *b*  
 39...131. 5  
 43...24. *b*  
 44...271. 4. *b*  
 21: 9...96. *a*  
 21...39. 3. *b*  
 22...158. 3  
 25...258. 3. *b*
- RUTH.
- 1: 8...\$ 275. 5  
 9...89. (f. pl.)  
 11...45. 4  
 13...25. 71. *a* (3),  
 88. (f. pl.), 91. *c*  
 19...104. *g*  
 20...60. 3. *c*, 196.  
*d*
- 2: 8...\$ 88, 88 (2 *f*.),  
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 9...88. (pl.), 165.  
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 14...150. 3  
 16...139. 2  
 3: 3...86. *b* (2 *f*.)  
 4...16. 1, 55. 2. *a*,  
 88 (2 *f*.), 106. *a*  
 12...258. 3. *b*  
 13...119. 3  
 15...60. 3. *b* (2),  
 120. 1, 164. 2,  
 251. 2. *c*  
 20...220. 1. *b*  
 4: 1...147. 5  
 15...104. *c*, *i*
- 1 SAMUEL.
- 1: 1...\$ 265. *a*  
 3...219. 1. *a*  
 4...245. 3. *b*  
 6...24. *b*, 104. *t*  
 8...263. 2  
 9...104. *d*, 172. 4,  
 254. 1  
 14...88 (2 *f*.)  
 17...53. 2. *a*  
 20...119. 2  
 24...104. *i*  
 28...119. 2  
 2: 5...24. *c*  
 10...119. 1  
 13...203. 5. ■  
 22...88. (pl.)  
 27...91. *b*  
 3: 2...258. 3. *a*  
 4...263. 1. *b*  
 7...263. 1. *b*  
 8...254. 9. *b*  
 19...263. 4  
 4: 8...266. 2. *a*  
 12...266. 3  
 14...75. 1  
 19...145. 2  
 6: 10...104. *g*, 165. 3  
 12...88 (3 *f*. pl.),  
 147. 4, 282  
 14...246. 3. *b*  
 15...119. 1  
 7: 8...119. 1  
 8: 19...24. *a*  
 9: 3...270. *c*  
 9...243. 2. *a*,  
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 24...245. 5. *b*  
 10: 1-8...100. 1  
 4...251. 2. *c*  
 5...266. 3  
 6...165. 3, 273.  
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 13...165. 3  
 19...250. 2 (2) *a*  
 24...24. *b*  
 12: 3...38. 1. *a*  
 7...91. *c*  
 13...119. 2  
 24...94. *a*  
 13: 5...250. 2 (1)  
 8...149. 2  
 19...86. *b* (3 pl.)  
 21...19. 2. *b*, 65. *a*  
 14: 1...73. 2. *a*  
 22...94. *c*  
 24...111. 2. *d*  
 29...249. 2. *c*  
 32...157. 3, 172. 4  
 33...57. 2 (3) *a*,  
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- 14: 36...\$ 141. 1  
40...276. 3  
15: 1...125. 2  
5...111. 2 c  
6...151. 2  
9...91. e  
19...157. 3, 172. 4  
30...100. 2 a (1)  
16: 4...284  
12...214. 2 b  
15...221. 2 a  
18...246. 3 b, 254.  
6 a, 257. 2  
23...245. 3 a  
17: 12...249. 2 c, 253.  
2 b  
25...24. b, 104, h  
26...73. 2 a, 275.  
3 a  
34...245. 5 d, 265.  
b, 271. 4 b  
35...14. a, 112. 3,  
265. b  
42...172. 4  
47...150. 2  
55...245. 2, 249.  
2 a  
56...249. 2 a  
18: 1...105. a  
6...158. 3  
7...250. 2 (2) a  
9...156. 1  
17...119. 1  
20...243. 2  
22...220. 2 b  
28...104. i  
29...148. 1, 151. 2  
19: 10...249. 2 b  
13, 16...201. 2  
17...104. k  
21...269. a  
22...249. 1 c  
20: 6...119. 1  
13...271. 4 a  
21...39. 4  
28...119. 1  
31...254. 6 a  
38...199. b  
42...250. 2 (2) a  
21: 2...219. 1 b  
3...92. b, 221. 3 a  
7...44  
12...44. a  
14...66. 1 (1), 105.  
a, 174. 4  
15...126. 1  
22: 2...165. 2  
23: 11...94. d  
22...282. a  
24: 14...245. 5 a  
17...260. 1  
19...71. a (2)  
25: 7...94. a  
8...164. 2  
14...157. 3  
18...172. 5, 209.  
3 a  
33...165. 3  
34...88 (3 f), 167.  
3  
43...250. 2 (2) a  
26: 16...271. 4 b  
22...246. 3 a  
27: 12...119. 1  
7...214. 1 b  
8...89 (f. s. & m.  
pl.)  
10...24. b  
14...60. 3 b (2)  
15...63. 1 c, 97.  
1 b, 164. 5  
28: 24...\$ 111. 2 b  
30: 1...14. a  
31: 2...94. c  
2 SAMUEL.  
1: 4...\$ 242. c  
6...91. b, 166. 3  
9...256. c  
10...99. 3 b, 106 a  
15...131. 3  
21...255. 1  
26...166. 1  
2: 19...13. b  
27...65. a  
32...274. 2 b  
3: 2...257. 1  
8...165. 3  
22...276. 2  
4: 6...71. a (3)  
5: 2...164. 2  
6: 1...151. 2  
3...249. 1 b  
5...16. 3 b  
13...282. c  
16...253. 1  
20...282. b  
23...56. 2  
7: 10...114  
8: 18...199. b  
10: 3...253. m  
11, 17...275. 2 b  
11: 1...11. 1 b  
24...177. 3  
25...245. 5, 271.  
4 a  
12: 1, 4...156. 3  
4...249. 1 c  
14...92. d  
13: 4...280. 1  
31...254. 10  
32...168. 3  
39...253. 1  
14: 2, 3...16. 1  
7...38. 4 a, 158. 3  
10...104. k  
19...57. 2 (1),  
180. a  
30...149. 1, 150. 4  
15: 8...282. b  
12...125. 2  
23...275. 2 b  
30...282. c  
32...273. b  
34...287. 3  
37...215. 1 e  
16: 1...250. 2 (1)  
16...215. 1 e  
17: 9...243. 2 a  
10...140. 4  
12...71. a (1)  
22...223. 1 a  
23...113. 1, 275.  
3 a  
18: 3...113. 2  
18...270. b  
19: 1...281  
14...111. 2 b  
18...224. a  
19...113. 2  
20: 1...257. 2  
4...119. 1  
5...111. 2 d  
9...111. 2 b  
21...95. a  
21: 2...166. 2  
6...60. 3 a, 127.  
2  
9...160. 5, 223. 1  
a, 250. 2 (2) a  
21: 11...\$ 271. 4 a  
12...177. 3  
22: 7...142. 2  
24...45. 1  
33...160. 1  
37, 40...238. 1 b  
40...53. 3 a, 111.  
2 c  
41...53. 2 b, 132.  
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43...118. 3, 141. 3  
44...199. b  
48...238. 1 b  
23: 1...160. 5  
6...33. 3, 140. 6,  
221. b  
8...199. b  
27...24. b  
24: 12...268. 2  
13...253. 2  
1 KINGS.  
1: 6...\$ 243. 1  
14...259. 2 a  
15...54. 1, 205. b  
21...87  
27...283. 2 b  
2: 24...105. a  
31...254. 6 b  
3: 3...126. 1  
7...267. b  
15...147. 4  
4: 5...150. 4, 215.  
1 e  
5: 3...253. 2 a  
10...254. 8  
11...249. 2 (2) a  
20...119. 1  
25...53. 2 a  
6: 16...10. a  
19...132. 1  
21...207. 1 c  
38...251. 4 m  
7: 12...249. 1 c  
14...132. 1, 253. 1  
37...220. 1 b  
44...251. 4 a  
8: 1...119. 1  
48...86. b (1 c.)  
9: 11...165. 2  
10: 3...112. 3  
9...264. 8  
12...275. 1 b  
15...254. 3  
11: 1...210. d  
3...275. 1 m  
13...16. 1  
22...24. a  
25...271. 4 b  
39...57. 2 (2) a  
12: 10...221. 5 m  
12...164. 2  
32...257. 3  
13: 7...234. a  
12...75. 2  
20...60. 3 b (2)  
14: 2...71. a (2)  
3...60. 2 a, 127. 1  
6...273. 5  
24...246. 3 a  
25...257. 3  
15: 16...60. 3 a  
23...271. 4  
29...94. b  
33...257. 3, 4  
16: 10...252. 2  
16...247. a  
17...172. 4, 175. 3  
25...172. 4  
16: 26...\$ 254. 9 a  
29...252. 2 a  
17: 3...100. 1  
14...177. 3  
21...43  
18: 1...252. 1  
12...100. 2 a (1)  
13...104. g  
30...131. 3  
32...273. 3  
42...175. 3  
43...254. 9 a,  
274. m d  
44...104. b  
19: 2...275. 3 a  
4...274. 2 c  
7...38. 1 a  
10...92. d  
11...275. 1 c  
15...65. 2 (2) b,  
219. 1  
19...251. 4 a  
20...98. 1 a  
20: 9...39. 4  
13...229. 1 b  
27...96. a, 161. 4  
35...172. 3  
39...91. b  
21: 1...45. 1  
8...46  
29...164. 2  
22: 12...126. 1  
23...249. 2 b  
25...165. 1  
27...253. 2 a,  
270. c  
35...147. 4  
64...119. 1  
2 KINGS.  
1: 2...\$ 249. 2 c,  
283. 1  
6...36. 2, 39. 4  
7...75. 1  
10...172. 4  
10, 14...250. 2  
(2) a  
16...39. 4  
2: 1...16. 3 b  
10...93. c  
11...16. 3 b  
16...208. 3 c  
21...165. 2  
22...165. 3  
24...251. 2 b  
3: 4...253. 2 a  
23...119. 1  
25...65. b, 111. 1  
27...263. 1  
4: 7...220. 1 b  
16, 23...71. a, 2  
24...131. 1  
25...73. 2 a  
32...95. a  
5: 1...39. 1 a  
3...112. 3  
6...104. j  
7...254. 9 b  
9...257  
18...46, 176. 1  
6: 5...271. 4 b  
8...220. 2 a  
10...252. 4  
11...74. a  
18...98. 2, 207.  
1 a  
19...88 (pl.)  
22...230. 3  
23...172. 4

- 6: 32...\$ 24. *b*  
 7: 12...165. 1  
 13...246. 3. *a*  
 8: 1...71. *a* (2)  
 8...249. 2. *c*  
 12...126. 1  
 13...75. 1  
 21...11. 1. *b*, 90  
 9: 17...196. *b*  
 25...220. 1. *b*  
 37...172. 1  
 10: 14...118. 3  
 30...39. 4  
 11: 4...199. *b*  
 13...199. *a*  
 12: 1...252. 2. *b*  
 8...216. 1. *a*  
 9...60. 3. *c*, 132. 2  
 10...250. 1. *a*  
 13: 6...164. 2  
 14...263. 1  
 15: 1...252. 2. *a*  
 10...19. 2  
 16...246. 2. *a*  
 16: 7...156. 2  
 17...253. 2  
 17: 13...39. 4. *a*  
 36...39. 4  
 18: 23...119. 1  
 30...126. 1, 271.  
 4. *a*  
 19: 4...285. 1  
 23...254. 2. *a*  
 25...175. 2  
 29...131. 3  
 22: 19...106. *a*  
 23: 1...251. 2. *b*  
 17...73. 2. *a*, 246.  
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 25: 17...251. 2. *b*  
 29...177. 3

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- 2: 13...\$ 57. 2 (1)  
 16...13. *b*  
 3: 5...149. 1  
 4: 10...100. 2. *a* (1)  
 5: 20...74. *a*  
 12: 1...14. *a*  
 2...150. 1, 180. *a*  
 14...260. 2 (2)  
 20...14. *a*  
 13: 3...104. *i*  
 12...51. 2  
 15: 24...94. *e*, 180. *a*  
 27...180. *a*, 246.  
 3. *a*  
 17: 4...266. 3. *a*  
 20: 2...254. 5  
 8...73. *a*, 149. 1  
 21: 13...259. 2  
 22: 14...250. 2 (3)  
 23: 6...59. *a*  
 24: 3...59. *a*, 113. 1  
 28...275. 1. *c*  
 25: 19...251. 4. *a*  
 26: 28...245. 5. *b*  
 27: 15...251. 4. *a*  
 28: 1...36. 1  
 5...249. 1. *a*  
 29: 17...245. 5. *b*  
 18...125. 1

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- 1: 4...\$ 245. 5. *b*  
 10...164. *b*  
 2: 7...14. *a*, 254. 3

- 3: 3...\$ 247. *a*  
 5: 2...119. 1  
 12...180. *a*  
 6: 42...98. 1  
 7: 6...94. *e*  
 8: 16...246. 3. *a*  
 18...13. *a*  
 10: 7...231. 5. *a*  
 10...19. 2  
 15: 8...246. 3. *a*  
 16: 7. 8...119. 1  
 12...177. 3  
 17: 11...62. 2. *b*, 209.  
 2. *d*  
 12...282. *c*  
 13...275. 1. *c*  
 18: 22...249. 2. *b*  
 23...38. 4. *a*  
 19: 2...112. 5. *c*  
 20: 7...105. *a*  
 35...96. *a*  
 21: 17...125. 1, 260.  
 2 (2)  
 22: 5...53. 2. *a*  
 11...39. 1. *a*  
 23: 19...242  
 24: 18...249. 2. *b*  
 25: 4...254. 7  
 26: 15...148. 1, 177. 3  
 17...251. 2. *b*  
 19...119. 3  
 21...198. *a*, 4  
 28: 23...94. *e*  
 29: 31...65. *b*  
 36...245. 5. *b*  
 31: 7...148. 1  
 14...219. 1. *a*  
 32: 16...256. *c*  
 30...150. 2 (p.  
 182)  
 33: 19...199. *c*  
 34: 4...126. 1  
 5...220. 1. *b*  
 6...43. *b*  
 35: 13...57. 1

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- 3: 11...\$ 95. *c*, 150. 5  
 7: 25...39. 4  
 8: 18...26  
 23...99. 3  
 25...98. 1. *a*, 207.  
 1. *b*, 245. 5. *b*  
 26...98. 1. *a*  
 29...246. 3. *a*  
 31...99. 3  
 10: 14...245. 5. *b*  
 16...122. 2, 141. 1  
 17...245. 5. *b*

## NEHEMIAH.

- 1: 4...\$ 125. 2  
 7...282. *b*  
 2: 4...111. 2. *e*  
 7...111. 2. *b*  
 12...39. 4  
 13...4. *a*, 164. 5  
 3: 13...53. 2. *b*, 62. 1  
 20...94. *a*  
 33...274. 1  
 34...210. *c*  
 4: 7...216. 2. *a*  
 5: 8...255. 1  
 14...65. *a*  
 16...112. 3  
 6: 6...177. 1  
 8...57. 2 (3) *a*,  
 164. 3.

- 6: 11...\$ 233. *a*  
 7: 34...251. 3  
 8: 2...166. 4  
 5...106. *a*, 125. 2  
 9: 5...161. 4  
 6...71. *a* (2)  
 18...63. 1. *a*  
 19...249. 1  
 26...63. 1. *a*  
 28...249. 1. *a*  
 32...271. 4. *a*  
 35...249. 1. *c*  
 10: 39...94. *b*, 113. 2  
 11: 17...150. 2  
 12: 44...39. 3. *b*  
 13: 13...111. 2. *d*  
 16...11. 1. *a*  
 23...210. *d*

## ESTHER.

- 2: 8...\$ 126. 1  
 9...207. 2. *d*  
 4: 3...150. 5  
 4...161. 2  
 14...127. 1  
 16...276. 2  
 7: 5...82. 1. *a* (1)  
 8: 6...269  
 15...256  
 9: 4...282. *c*  
 27...86. *b* (3 pl.)

## JOB.

- 1: 3...\$ 250. 2 (2),  
 260. 2. (1)  
 5...263. 4, 274.  
 2. *d*  
 6...245. 3. *b*  
 7...45. 1  
 10...71. *a* (2)  
 11...45. 4, 131. 3  
 14...220. 1. *b*, 258.  
 3  
 21...164. 2  
 2: 3...86. 1. *a*  
 5...45. 4  
 7...46  
 10...248. *a*  
 3: 3...263. 5  
 8...267. *b*  
 11...263. 5  
 13...263. 1  
 25...168. *a*, 172. 3  
 4: 2...283. 1. *a*  
 4...200. *e*  
 6...287. 3  
 19...285. 1  
 5: 7...93. *b*, 287. 1  
 8...263. 1  
 16...61. 6. *a*  
 18...165. 3  
 6: 2...263. 1  
 16...96. *b*  
 22...60. 3. *b* (2),  
 119. 4  
 26...126. 1  
 7: 3...243. 2. *b*  
 5...119. 1, 139. 3  
 14...104. *j*, 105. *b*  
 18...105. *b*  
 8: 8...57. 2 (2) *a*,  
 227. 1. *a*  
 21...165. 1  
 9: 2...22. *b*  
 6...88 (pl.)  
 15...92. *b*

- 9: 18...\$ 24. *b*, 105. *a*,  
 190. *a*  
 30...121. 1  
 34...105. *b*  
 10: 12...19. 2  
 22...61. 6. *a*  
 11: 3...94. *a*  
 12...139. 3  
 15...150. 5  
 17...97. 1. *a*, 260.  
 12: 14...111. 1  
 21...282. *c*  
 13: 9...24. *c*  
 15...83. *b*  
 21...119. 1  
 27...264. *a*  
 14: 1...254. 9. *b*  
 19...112. 3, 275. 4  
 15: 7...227. 1. *a*  
 11...260. 2 (2) *b*  
 18...131. 2  
 22...172. 5  
 16: 5...104. *h*  
 11...147. 3  
 12...161. 2  
 13...126. 1, 216.  
 1. *b*  
 16...60. 3. *b* (2)  
 19...19. 2  
 17: 2...24. *b*  
 3...126. 1  
 10...215. 1. *c*  
 16...88 (3 f. pl.)  
 18: 2...54. 3  
 4...91. *b*, 230. 2  
 19: 2...105. *c*  
 3...94. *c*, 252. 4  
 7...113. 1  
 15...105. *e*  
 16...45. 4  
 17...139. 2  
 23...88 (pl.), 141.  
 1  
 29...74. 74. *a*  
 20: 4...158. 3  
 8...139. 3  
 17...255. 3. *a*  
 24...112. 5. *c*  
 26...60. 3. *c*, 93. *a*  
 111. 2. *e*  
 28...140. 2  
 21: 5...140. 5  
 13...24. *c*  
 18...104. *i*  
 24...88 (pl.)  
 22: 3...283. 2  
 20...220. 1. *b*  
 21...88 (3 f.), 94  
*d*, 167. 3  
 23: 3...269. *b*  
 9...84  
 11...79. 3. *a*  
 17...86. *b* (2 m.)  
 24: 14...83. *b*  
 19...285. 3  
 21...150. 2  
 24...139. 1  
 25...264. *a*  
 33...220. 2. *c*  
 25: 3...220. 1. *b*  
 26: 9...180. *a*  
 11...161. 4  
 27: 3...256. *c*  
 4...92. *e*  
 12...271. 8  
 33...220. 2. *c*  
 28: 12...245. 5  
 29: 3...139. 2  
 6...53. 3. *b*  
 14...105. *d*

- 29: 21...\$ 24. *c*  
 30: 8...24. *b*  
 26...99. 3. *b*  
 31: 5...157. 3  
 15...61. 3, 105. *b*,  
 161. 3.  
 18...273. 3. *a*  
 22...27  
 24...60. 1. *a*  
 32: 2...269. *b*  
 10...125. 1  
 11...53. 2. *a*, 111.  
 2. *c*  
 18...164. 2  
 33: 5...111. 3. *a*  
 9...71. *a* (1)  
 13...158. 1  
 21...26, 121. 1  
 25...180. *a*  
 27...158. 2  
 30...159. 2  
 34: 5...65. *a*  
 13...61. 6. *a*  
 18...112. 1  
 22...91. *b*  
 25...216. 1. *a*  
 35: 11...53. 3. *a*, 111.  
 2. *c*  
 37: 6...177. 1  
 12...61. 6. *a*  
 24...104. *h*  
 38: 1...4. *a*  
 12...86. *b* (2 m.)  
 24...60. 4. *a*, 113. 1  
 35...230. 2. *a*  
 39: 2...104. *g*  
 3...161. 2  
 4...112. 5. *c*  
 24...165. 2  
 40: 2...268. 1. *a*  
 21, 22...208. 3. *a*  
 22...221. 6. *b*  
 41: 1...160. 5  
 2...105. *b*  
 17...131. 4, 164. 2  
 25...172. 5  
 26...43, 43. *a*  
 42: 2...86. *b* (1. *c*)  
 13...223. 1. *a*
- PSALMS.
- 1: 1...\$ 245. 2  
 2: 2...247  
 3...45. 4, 97. 1  
 7...71. *a* (2)  
 12...35. 1, 271. 4  
 3: 2...141. 1  
 3...61. 6. *a*  
 8...273. 2  
 4: 3...111. 2. *e*  
 7...3. 1. *a*, 131. 3,  
 165. 1  
 5: 9...31. *b*, 150. 1  
 11...42  
 12...112. 5. *c*, 254.  
 9. *b*  
 13...31. *b*  
 6: 3...42  
 4...71. *a*. 2  
 7: 6...31. *b*, 60. 2. *a*,  
 114  
 10...263. 1. *a*  
 17...254. 9. *a*  
 8: 2...132. 1  
 3...94. *b*  
 5...199. *e*  
 9: 14...141. 1  
 15...220. 2. *a*  
 16...285. 3
- 9: 17...\$ 149. 1  
 18...219. 1. *a*  
 19...126. 1  
 10: 2...31. *a*, 286  
 5...31. *b*  
 8, 10...209. 1. *a*  
 12...131. 3  
 13, 14...31. *b*  
 11: 1...257. 1  
 7...220. 2. *c*, 275.  
 3. *a*  
 12: 3...280. 2  
 4...119. 1  
 8...73. 1, 249. 2. *b*  
 13: 4...271. 3  
 5...104. *h*  
 16: 5...19. 2. *a*, 90,  
 151. 3  
 17: 3...139. 2  
 9...263. 5. *a*  
 18: 6...104. *l*  
 10...147. 5  
 15...82. 1. *a* (3)  
 21...21. 1  
 27...142. 2  
 41...132. 1  
 19: 6...249. 1  
 8...254. 9. *b*  
 14...11. 1. *b*  
 20: 4...63. 1. *c*, 97.  
 1. *a*, *b*  
 9...243. 1  
 22: 2...104. *j*  
 9...42  
 10...157. 1  
 17...156. 3, 199. *b*  
 22...272. 3  
 32...266. 3  
 23: 6...148. 2, 267. *d*  
 24: 14...131. 3  
 25: ...6. 7. 2. *a*  
 27...71. *a*. 2  
 26: 2...98. 1. *a*  
 4...112. 3  
 27: 10...112. 3  
 13...4. *a*  
 28: 7...150. 2  
 29: 9...111. 1  
 30: 4...13. *a*  
 8...221. 6. *b*  
 13...105. *b*  
 31: 10...31. *a*  
 14...31. *b*  
 24...119. 4  
 32: 1...165. 3  
 10...249. 1. *a*  
 33: 5...266. 1  
 34: ...6. 7. 2. *a*  
 35: 8...105. *a*  
 10...19. 2. *a*, 22.  
*b*, 215. 1. *c*  
 19...102. 3  
 25...127. 2  
 36: 13...121. 1  
 37: ...6  
 9...91. *b*  
 15...24. *b*  
 23...161. 4  
 38: 3...131. 1  
 11...92. *a*  
 21...19. 2. *a*  
 39: 2...97. 1  
 5...75. 1  
 14...35. 2, 175. 4  
 40: 13...71. *a* (2)  
 41: 5...119. 3, 164. 5  
 42: 9...220. 1. *b*  
 10...111. 2. *b*  
 44: 5...258. 2  
 18, 21...127. 2  
 27...61. 6. *a*
- 45: 3...\$ 92. *a*  
 9...199. *b*  
 10...14. *a*, 24. *b*  
 47: 5...43. *a*  
 10...112. 5. *c*  
 49: 9...55. 1  
 50: 21...112. 3, 232. *b*  
 23...105. *b*  
 51: 6...263. 1  
 7...121. 2  
 53: 6...220. 1. *b*  
 55: 10...92. *c*  
 16...164. 2  
 18...274. 2. *a*  
 19, 22...19. 2. *a*  
 22...141. 1  
 57: 2...172. 1, 275.  
 1. *a*  
 9...247. *b*  
 58: 2...88 (pl.)  
 4...156. 2  
 7...131. 3  
 8...139. 3  
 9...24. *b*, 214.  
 1. *b*  
 12...275. 3. *a*  
 60: 2...43. *a*  
 4...165. 1  
 5...253. 2. *a*  
 13...287. 1  
 61: 1...196. *b*  
 62: 4...93. *a*, bis  
 10...260. 2 (2) *c*  
 12...252. 4  
 63: 2...275. 1. *c*  
 4...105. *c*  
 8...61. 6. *a*  
 64: 7...54. 3  
 65: 7...112. 5. *c*  
 10...104. *h*, 105. *b*  
 66: 4...275. 2. *b*  
 12...114  
 68: 3...91. *b*, 131. 2,  
 5, 140. 4  
 5...111. 3. *a*  
 8...119. 3  
 18...21. 1  
 21...231. 3. *a*  
 69: 10...22. *a*, 104. *i*,  
 216. 2. *a*  
 19...98. 1. *a*  
 24...119. 1  
 70: 6...71. *a*. 2  
 71: 6...157. 1  
 7...256. *b*  
 12...158. 2  
 23...88. (f. pl.)  
 72: 15...105. *b*  
 17...159. 3, 247  
 20...93. *a*  
 73: 2...172. 1  
 10...254. 6. *b*  
 16...99. 3. *b*  
 27...86. *b* (2 m.)  
 74: 4...220. 2. *a*  
 5...19. 2. *a*  
 8...105. *a*  
 10...119. 1  
 17...11. 1. *b*  
 19...196. *b*  
 75: 11...161. 4  
 76: 3...203. 5. *c*  
 4...22. *a*, 126. 2,  
 216. 2. *a*  
 6...96. *a*  
 77: 2...112. 3  
 4...172. 3  
 10...139. 2  
 18...92. *b*  
 20...24. *b*  
 78: 9...255. 3. *a*
- 78: 63...\$ 93. *b*  
 65...141. 5\*  
 80: 3...61. 6. *a*  
 5, 8...253. 2. *b*  
 6...112. 3  
 11...98. *a*  
 14...4. *a*, 180. *a*  
 15...253. 2. *b*  
 16...4. *a*, 130. 2  
 19...157. 3  
 20...253. 2. *b*  
 61: 3...45. 5. *a*  
 11...119. 1, 246.  
 2. *b*  
 17...279  
 84: 2...200. *e*  
 96: 2...19. 2, 126. 1  
 88: 17...24. *b*, 92. *a*  
 89: 2...216. 2. *a*  
 8...111. 3. *b*  
 9...253. 2. *b*  
 10...131. 4  
 40...272. 3  
 44...104. *j*  
 45...24. *b*, 86. *b*  
 (2 m.)  
 51...249. 1. *a*  
 52...24. *b*, 216.  
 2. *a*  
 90: 2...263. 1. *b*  
 10...22. *a*  
 91: 6...140. 1  
 12...105. *c*  
 92: 2...242. *b*  
 16...61. 6. *a*  
 93: 1...126. 2  
 5...174. 1  
 94: 1...94. *d*  
 9...126. 1  
 17...61. 6. *a*  
 19...141. 6  
 20...93. *a*, 111.  
 2. *e*  
 101: 5...92. *b*, 93. *a*  
 102: 5...14. *a*  
 14...139. 2  
 19...266. 3  
 103: 3, 4...220. 2. *c*  
 4...104. *c*, 246.  
 2. *b*  
 5...275. 3  
 7...263. 5  
 13...119. 1, 262. 3  
 104: 8...286  
 18...249. 1. *c*  
 26...119. 1  
 28...88 (pl.)  
 29...111. 2. *b*,  
 161. 2  
 105: 15...264  
 28...99. 3  
 106: 25...114  
 47...126. 1  
 107: 20...199. *d*  
 27...126. 1  
 109: 13...173. 3  
 23...112. 5. *c*  
 110: 4...61. 6. *a*  
 111: ...6  
 112: ...6  
 113: 5-9...61. 6. *a*  
 6...218  
 114: 8...61. 6. *a*  
 115: 17...242  
 116: 6...141. 2, 150. 2  
 12...220. 2. *c*  
 15...61. 6. *a*  
 19...220. 1. *b*  
 118: 10...705. *a*  
 11...139. 1  
 18...92. *d*, 104. *a*

- 118: 23...\$166. 1  
119: ....6  
18...98. 2  
22...139. 2  
43...60. 4. *a*  
47...141. 6  
71...126. 1  
101...165. 2  
117...172. 3  
129...104. *i*  
133...97. 2  
137...275. 1. *a*  
139...24. *b*  
155...275. 1. *a*  
122-124: ...74. *a*  
122: 4...274. 2. *e*  
123: 1...61. 6. *a*  
124: 4...246. 3. *a*  
125: 4...61. 6. *a*  
5...79. 3. *a*  
127: 2...196. *d*, 254.  
9. *b*  
129: ...74. *a*  
3...243. 2. ■  
86...114  
132: 1...174. 6  
6...127. 2  
12...65. *a*, 220.  
2. *a*  
133: 1...24. *a*  
134-137...74. *a*  
134: 2...220. 2. *b*,  
273. 2  
135: 7...94. *e*, 165. 2  
137: 6...104. *c*  
138: 6...147. 2  
139: 1...104. *j*, 147. 5  
2...158. 1  
5...220. 1. *b*  
8...53. 3. *b*, 88  
(1. *c*), 161. 2  
19...83. *b*  
20...57. 2 (3) *a*,  
86. *b* (3 pl.),  
164. 3  
140: 10...172. 3  
13...86. *b* (1. *c*)  
141: 3...24. *b*, 98. 1. *a*  
5...111. 1, 164. 2  
8...60. 4. *a*  
143: 3...165. 2  
6...272. 2. *b*  
144: ...74. *a*  
2...199. *b*  
145: ...6  
8...215. 1. *c*  
10...104. *b*  
147: 1...92. *d*  
149: 5...112. 5. *c*
- 6: 11...\$11. 1. *a*  
21...104. *g*  
27...118. 4  
7: 13...141. 1  
14...53. 2. *a*  
8: 3...31. *a*, 97. 1. *a*  
11...260. 1  
13...166. 2  
15...88  
17...53. 2. *a*, 111.  
2. *b*  
25...263. 1. *b*  
27, 29...141. 3  
10: 3...111. 1  
4...11. 1. *a*, 156. 3  
11...249. 1  
11: 7...208. 3. *c*  
25...150. 5  
12: 25...197. *b*  
13: 23...156. 3  
14: 3...105. *d*  
10...60. 4. *a*, 119. 1  
34...263. 3  
15: 1...24. *a*, 60. 4. *a*  
9...112. 5. *c*  
16: 4...246. 2. *a*  
17: 4...111. 2. *c*, 140.  
5  
10...131. 1  
14...126. 1, 131. 3  
26...242  
18: 5...267. *d*  
19: 7...19. 2. *a*, 215.  
1. *c*  
13...216. 1. *d*  
19...215. 1. *c*  
24...51. 1  
25...94. *d*  
20: 16...111. 3. *a*  
21: 8...56. 2  
13...254. 9. *a*  
15...267. *a*  
22...63. 1. *a*  
22: 11...215. 1. *c*  
21...253. 2  
24...60. 4. *a*  
23: 1...158. 3  
12...243. 2  
24...158. 2. 3  
27...207. 1. *c*  
24: 2...92. *e*  
7...156. 3  
14...97. 1. *b*, 148. 3  
17...91. *b*, 231. 5. *a*  
23...94. *b*  
31...93. *a*, 207. 2.  
*d*, 271. 1  
25: 6...126. 2  
7...60. 3. *b* (1)  
9...174. 4  
11...10. *a*  
17...127. ■  
19...90  
26: 7...141. 1  
18...141. 6  
21...141. 6  
27: 10...215. 1. *c*  
15...83. *c* (2)  
17...140. 1  
25...24. *b*, 216. 2. *a*  
28: 6. 18...203. 3.  
21...94. *b*  
29: 6...140. 1  
30: 4...65. *b*  
6...22. *b*, 66. 1 (2)  
*a*, 151. 2  
8...11. 1. *a*  
9...65. *a*  
7...14. *a*, 24. *b*,  
57. 2 (3) *a*
- 30: 25...\$200. *e*  
31...229. 1. *a*  
31: 3...199. *a*  
10-31...6  
12...104. *i*  
31...247. *a*
- ECCLESIASTES.  
1: 4...\$266. 1  
9...256. *c*  
15...161. 4  
17...3. 1. *a*  
18...90  
2: 5...207. 1. *a*  
7...275. 1. *c*  
8...280. 3. *a*  
13...57. 2 (3) *a*,  
231. 3. *b*  
15...260. 2 (2) *a*  
19...230. 4, 283.  
2. *a*  
22...74, 177. 1  
3: 2, 4...267. *b*  
17...245. 5. *a*  
18...74, 139. ■  
4: 2...268. 1. *a*  
9...251. 4  
12...105. *a*  
14...53. 2. *a*, 111.  
2. *c*  
5: 5...113. 2  
7...38. 1. *a*, 201. 2  
8...112. 5. *c*  
7: 16...82. 5. *a*  
22...71. *a* (2)  
24...280. 3  
25...27. 4  
26...91. *b*, 165. 2  
8: 1...177. 3  
9...268. 1  
12...165. 2  
9: 1...139. 2, 216.  
1. *a*  
12...59. *a*, 93. ■  
18...165. 2  
10: 5...164. 3  
10...121. 2  
17...220. 2. *c*  
11: 3...177. 1  
6...75. 2  
12: 1...201. 2  
4...87  
5...11. 1. *a*, 122.  
2, 140. 5  
6...140. 1, 2  
11...19. 2. *b*, 65. *a*
- 5: 3...\$105. *d*  
9...104. *k*  
12...57. 2 (3) *a*  
6: 5...45. 5. *a*  
6...220. 1. *b*  
9...105. *e*, 275. 5  
11...141. 1  
7: 3...221. 6. *b*  
4...216. 1. *c*  
8...210. ■  
13...141. 1  
8: 2...199. *b*  
5...104. *i*  
6...22. *a*, 216. 2. *a*
- ISAIAH.  
1: 3...\$262. 3  
5...256. *c*  
6...60. 2. *a*, 156. 2  
9...262. 1  
11...271. 1  
15...104. *h*, 119. 1  
16...54. 4. *a*, 82.  
5. *a*  
17...185. 2. *c*,  
267. *c*  
18...245. 5. *d*  
21...33. 1, 61. 6. *a*,  
218  
22...245. 5  
24...245. 4  
29...279  
31...60. 3. *b* (2)  
2: 2...265. *b*  
4...207. 1. *a*  
20...43. *b*, 207. 1.  
*a*, 256  
3: 1...280. 3. *a*  
9...273. 3  
15...24. *a*, 75. 1  
16...172. 5, 209. 3. *a*  
24...53. 3. *a*  
4: 4...262. 1  
5: 10...22. *a*, 216. 2. *a*  
19...97. 1, 97. 1. *a*  
20...19. *a*  
23...275. 6  
28...24. *b*  
6: 1...265. *a*  
2...203. 5. *a*  
5...254. 10  
9...56. 3. *a*, 175. 4  
12...119. 1  
18...92. *d*  
7: 2...157. 1  
4...91. *b*  
11...119. 3, 126. 1  
14...166. 1  
15...267. *c*  
19...156. 4  
25...274. 2. *e*  
8: 2...22. *b*  
11...104. *a*  
17...100. 2. *a* (1)  
23...61. 6. *a*  
9: 3...24. *b*, 221. 5. *a*  
4...142. 1  
6...4. *a*  
12...246. 2. *b*  
17...45. 2  
10: 1...207. 2. *a*,  
247. *b*  
9...22. *b*  
10...260. 2 (2) *c*  
12...255. 3  
13...11. 1. *b*, 57. 2  
(3. *a*, 92. *b*, 174,  
1, 231. 3. *b*
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1: 10...\$111. 2. *b*,  
177. 3  
20...97. 1. *a*  
22...31. *b*, 60. 3.  
*c*, 111. 2. ■  
28...105. *c*  
2: 11...104. *b*  
3: 3...125. 1  
12...43. *a*  
17...258. 1  
4: 6...118. 3  
13...24. *b*, 106. *b*  
16...88  
25...150. 1  
5: 22...105. *c*  
6: 3...49
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1: 6...\$105. *e*, 141.  
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7...45. 5. *a*, 74,  
209. 1. *a*  
8...24. *b*, 260. 2 (2)  
10...174. 1  
2: 5...254. 7  
10...221. 2. *b*  
15...60. 3. *b* (2),  
119. 4  
3: 1...45. 5. *a*  
11...148. 3, 164. 3  
4: 1...254. 4  
2...220. 1. *b*  
5...216. 1. *c*  
9...104. *k*  
5: 2...57. 2 (3) *a*,  
60. 4. *a*

- 10: 14....\$245. 5. *d*  
 16....147. 4  
 17....221. 5. *b*  
 27....24. *b*  
 34....19. 1, 45. 2  
 11: 2....100. 2. *a* (2),  
 156. 4  
 8....141. 6  
 15....60. 3. *m*  
 13: 8....65. *b*  
 16....91. *c*  
 18....92. *c*  
 20....53. 3. *a*, 111.  
 2. *c*  
 14: 6....114  
 11....150. 5  
 19....95. *a*  
 23....57. 2 (2) *a*,  
 94. *b*, 161. 2  
 31....119. 4  
 15: 5....142. 2, 161. 2  
 16: 8....277  
 9....168. *a*, 174. 4  
 10....86. *b* (2 *m*),  
 161. 4  
 17: 8....229. 3. *a*  
 11....156. 2, 161. 2  
 14....139. 2  
 18: 2....139. 3  
 4....98. 1. *a*  
 5....65. *m*  
 19: 3....141. 1  
 4....275. 3  
 6....24. *c*, 94. *a*,  
 180. *a*  
 9....199. *c*  
 17....111. 1. *a*, 196. *d*  
 21....92. *c*  
 20: 4....199. *c*  
 21: 3....207. 1. *a*  
 9....262. 4  
 12....112. 1, 172. 1,  
 177. 3, 247  
 14....111. 2. *c*  
 22: 1....254. 6  
 5....161. 2  
 10....25  
 11....221. 7. *m*  
 17....161. 2  
 19....45. 3, 111. 1  
 21....221. 3. *a*  
 24....254. 6. *b*  
 23: 9....254. 2  
 11....54. 3, 94. *b*,  
 221. 6. *b*  
 13....249. 2. *a*  
 17, 18....220. 1. *b*  
 18....113. 1  
 24: 2....165. 2, 246.  
 2. *a*  
 3....140. 3, 4  
 19....139. 2, 282. *a*  
 20....82. 1. *m* (1)  
 25: 1....104. *k*  
 6....209. 1. *a*  
 10....159. 2  
 11....119. 1  
 26: 5....105. *a*, *b*  
 11....254. 9. *a*  
 16....86. *b* (3 *pl*.)  
 19....221. 2. *b*  
 20....172. 3  
 27: 3....105. *d*  
 4....127. 3  
 8....24. *a*  
 11....88 (3 *f*. *pl*.)  
 12....223. 1. *a*  
 28: 3....88 (3 *f*. *pl*.),  
 91. *c*  
 6....60. 3. *a*  
 28: 10....\$280. 2  
 12....86. *b* (3 *pl*.)  
 13....280. *m*  
 16....150. 5, 279. *a*  
 21....249. 1. *a*  
 27....113. 1  
 28....282. *a*  
 29: 1....131. 2  
 7....165. 3  
 9....141. 6  
 14....90, 279. *a*  
 16....283. 2. *b*  
 21....86. *b* (3 *pl*.)  
 22....156. 1  
 30: 2....157. 1  
 5....157. 3  
 11....79. 3. *a*, 232. *a*  
 12....19. 2, 119. 3  
 18....106. *a*, 119. 1,  
 139. 2  
 19....104. *b*, 106. *a*,  
 141. 3  
 21....180. *a*, 258. 1  
 23....273. 3  
 28....160. 4  
 29....96. *b*  
 31: 4....22. *a*, 43  
 32: 1....88  
 11....275. 1. *a*  
 33: 1....24. *b*, 87, 131.  
 2, 141. 3, 258. 3. *a*  
 6....255. 2  
 7....24. *a*  
 9....82. 1. *a* (1)  
 10....82. 5. *a*  
 12....24. *c*, 149. 1  
 15....271. 2  
 21....56. 1  
 34: 4....140. 2, 245.  
 5. *d*  
 6....96. *a*  
 11....21. 1, 229. 4. *b*  
 17....104. *i*  
 35: 1....55. 1, 88 (*pl*.),  
 158. 2  
 7....275. 4  
 36: 8....35. 1, 246. 3. *a*  
 9....250. 1. *a*  
 15....271. 4. *a*  
 37: 23....270. *c*  
 32....254. 9. *a*  
 38: 5....90, 279. *a*  
 14....19. 2  
 16....256. *c*  
 40: 1....263. 2  
 7....22. *b*, 35. 1  
 12....215. 1. *c*  
 17....260. 2 (2) *c*  
 21....263. 2  
 24....92. *b*  
 30....147. 4  
 31....245. 5  
 41: 7....90, 270. *b*  
 8....285. 1  
 14....254. 3  
 23....97. 2. *a*, 172. 3  
 24....260. 2 (2) *c*  
 42: 4....140. 1  
 5....126. 1, 221.  
 7. *b*  
 6....97. 2. *a*  
 11....156. 1  
 22....65. *a*  
 24....267. *c*  
 43: 5....105. *b*  
 8....94. *d*  
 9....91. *d*  
 23....112. 3  
 44: 2....105. *b*, 193.  
 5. *b*  
 44: 8....\$147. 3  
 13....19. 2, 60. 3. *b*  
 (2), 120. 1  
 16....141. 2  
 17....13. *a*  
 18....156. 2  
 21....102. 2  
 27....111. 3. *a*  
 45: 1....139. 2  
 11....118. 3  
 47: 1....269. *b*  
 2....88 (*f*. *s*. & *m*.  
*pl*.), 111. 3. *a*  
 5....269. *b*  
 10....102. 3, 104. *c*  
 12....285. 2. *a*  
 13....220. 2. *a*  
 14....104. *i*  
 48: 7....104. *g*  
 8....87  
 11....39. 1. *a*  
 49: 8....207. 1. *a*  
 18....65. *b*  
 26....112. 3, 273. 1  
 51: 14....126. 1  
 15....126. 1  
 20....57. 2 (3) *a*  
 21....255. 2  
 52: 5....96. *a*, *b*, 122.  
 2, 131. 6, 150. 2  
 7....174. 1  
 11....140. 4  
 14....60. 3. *b* (2)  
 53: 2....111. 1  
 3....94. *c*  
 4....254. 9. *b*, 262. 4  
 5....60. 2. *a*, 142. 1  
 10....175. 1  
 11....249. 1. *a*  
 54: 1....207. 1. *a*  
 5....201. 2  
 6....104. *c*  
 9....125. 2  
 12....22. *b*  
 55: 5....104. *b*  
 11....273. 3  
 56: 3....105. *a*, 245.  
 5. *b*  
 12....164. 5  
 57: 5....140. 2  
 6....24. *b*  
 8....88 (2 *f*.)  
 13....119. 3  
 58: 3....24. *b*, 131. 2  
 216. 2. *a*  
 9....125. 2  
 10....216. 1. *b*  
 59: 3....83. *c*. (2),  
 122. 2  
 5....112. 3, 156. 4,  
 196. *d*  
 10....189  
 12....127. 2  
 13....92. *b*, *d*, 174. 1  
 16....104. *i*  
 17....172. 4  
 60: 1....157. *m*  
 4....88 (*f*. *pl*.)  
 7....105. *c*  
 9....104. *c*  
 10....105. *c*  
 61: 1....43. *b*  
 62: 2....105. *d*  
 3....16. 1  
 63: 3....94. *a*, 119. 1  
 16....105. *a*  
 19....86. *a*  
 64: 2....86. *a*  
 5....132. 3  
 6....161. 3  
 64: 8....\$94. *d*  
 10....139. 1  
 65: 20....165. 2, 248  
 24....263. 1. *b*  
 66: 12....142. 1  
 13....45. 5  
 20....39. 1. *a*  
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 1: 5....\$105. *d*  
 11....266. 2  
 2: 11....11. 1. *b*, 230. 3  
 12....111. 3. *a*  
 19....105. *e*  
 21....220. 1. *b*, 249.  
 1. *b*  
 24....105. *c*  
 27....104. *k*  
 34....277  
 36....111. 2. *b*  
 3: 3....267. *b*  
 5....86. *b* (2 *f*.),  
 131. 2  
 6....172. 3  
 7....249. 1. *a*  
 8....60. 3. *b* (2),  
 207. 1. *a*  
 10....249. 1. *a*  
 11....207. 1. *a*  
 22....177. 3  
 4: 3....158. 2  
 7....24. *b*, 221. 5. *a*  
 13....141. 1  
 19....86. *b* (2 *f*.)  
 30....71. *a* (2),  
 275. 5  
 31....156. 1  
 5: 6....141. 1  
 7....75. 2, 125. 1  
 13....245. 5. *b*  
 22....56. 1, 105. *b*, *c*  
 26....139. 2  
 6: 27....185. 2. *c*  
 7: 4....280. 3. *b*  
 10....65. *a*  
 13....282  
 27....104. *b*  
 29....141. 1  
 8: 11....165. 3  
 22....230. 2  
 9: 2....94. *c*  
 17....118. 4  
 19....220. 1. *b*  
 10: 5....57. 2 (3) *a*, 86.  
*b* (3 *pl*.), 164. 3  
 12....88  
 17....89 (*f*. *s*. & *m*.  
*pl*.)  
 11: 15....220. 1. *b*  
 12: 5....94. *a*  
 9....229. 3  
 10....121. 2  
 17....92. *d*  
 13: 5....127. 1  
 7....147. 2  
 13....56. 1  
 19....172. 1, 275.  
 2. *b*  
 21....60. 3. *b* (1),  
 86. *b* (2 *f*.)  
 25....60. 2. *a*  
 15: 3....119. 1  
 10....93 (*pl*.), 104.  
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 15....106. *b*  
 17....112. 5. *c*  
 16: 16....158. 1, 249.  
 1. *a*



- 17: 3....\$ 221. 6. *b*  
 4....86. *b* (2 m.),  
 112. 3  
 17....172. 3  
 18....94. *d*  
 18: 23....46. 172. 3,  
 175. 3  
 19: 11....165. 1  
 20: 9....22. *b*  
 21: 3....88 (pl.)  
 4....39. 4  
 13....131. 1  
 22: 3....185. 2. *c*  
 6....13. *b*  
 14....161. 4, 199. *c*  
 15....94. *a*  
 20....234. *a*  
 23....61. 6. *a*, 86.  
*b* (2 f.) 90 (2 f.  
*s.*), 140. 2  
 24....105. *b*  
 26....104. *i*  
 29....280. 3. *b*  
 23: 13....131. 6  
 23....254. 6. *b*  
 29....161. 2  
 37....14. *b*  
 39....177. 3  
 24: 2....91. *c*  
 25: 3....94. *b*  
 16....96. *a*  
 26....246. 3. *a*  
 34....161. 5  
 36....57. 2 (3) *a*,  
 234. *c*  
 26: 9....165. 3  
 21....44. *b*  
 27: 3....249. 1. *c*  
 18....156. 2  
 20....13. *a*  
 23: 16....245. 3. *b*  
 29: 8....94. *e*, 112. 5. *c*  
 23....229. 1. *a*  
 25....220. 1. *b*  
 27....24. *b*  
 30: 16....139. 3  
 19....276. 1  
 31: 12....87. 119. 3  
 18....273. 4  
 21....249. 2. *b*  
 32....112. 3  
 33....16. 3. *b*, 105. *d*  
 38....46  
 32: 4....91. *b*, 131. 5  
 9....98. 1. *a*  
 12....246. 3. *a*  
 14....249. 1. *c*  
 33....92. *d*  
 35....164. 2  
 37....10. *a*  
 44....268. 1  
 33: 8....13. *a*  
 24....45. 1  
 26....11. 1. *b*  
 34: 1....44. *a*  
 36: 16....272. 3  
 23....251. 1  
 37: 12....113. 2  
 14....266  
 16....209. 3. *a*  
 38: 9....270. *c*  
 12....56. 4  
 14....249. 1. *c*  
 39: 18....92. *d*  
 40: 1....57. 2 (2) *a*  
 3....249. 1. *c*  
 41: 6....282. *c*  
 42: 2....175. 2  
 6....46. 71. *a* (1)  
 10....53. 2. *b*, 148. 2  
 44: 18....\$ 271. 1  
 19....104. *e*  
 23....166. 1  
 25....160. 4  
 46: 7, 8....122. 2  
 8....96. *a*, 111. 2. *d*  
 11....86. *b* (2 f.)  
 20....43. *b*  
 48: 11....159. 1  
 19....280. 3. *a*  
 32....246. 3. *a*  
 49: 3....54. 4. *a*, 82.  
 5. *a*  
 8....95. *d*  
 10....165. 1, 262. 4  
 11....88 (3 f. pl.),  
 98. 1  
 15, 17....275. 2. *b*  
 18....45. 4  
 20....140. 5  
 24....104. *i*, 275. 4  
 28....141. 1  
 37....86. *b* (2 m.),  
 112. 3, 5. *c*, 139. 3  
 50: 3....156. 2  
 5....71. *a* (3),  
 91. *d*  
 6....275. 2  
 11....196. *d*  
 20....165. 2  
 23....91. *a*  
 27....111. 3. *a*  
 34....94. *b*, 114,  
 158. 3  
 44....105. *b*  
 51: 3....46  
 9....165. 2. 3  
 13....90 (2 f. s.)  
 30....24. *c*  
 33....94. *b*  
 34....165. 2  
 50....151. 1  
 58....24. *c*, 149. 1  
 52: 13....254. 6. *b*
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- 1: ....\$ 6  
 1: 1....33. 1, 61. 6. *a*,  
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 4....149. 1, 199. *a*  
 8....141. 3  
 12....142. 1  
 16....207. 1. *a*, 209.  
 1. *a*, 271. 1  
 17....272. 2. *b*  
 20....69. 3. *b* (2),  
 92. *a*  
 2: ....6  
 2: 8....126. 1  
 11....92. *a*, 113. 1,  
 2, 115  
 15, 16....74. *a*  
 3: ....6  
 3: 12....196. *d*  
 14....199. *b*  
 22....54. 3, 216.  
 2. *a*  
 33....150. 2 (p. 182)  
 42....71. *a* (1)  
 45....267. *c*  
 48....147. 2  
 53....53. 3. *a*, 150.  
 2 (p. 182)  
 58....158. 1  
 4: ....6  
 4: 1....96. *b*, 177. 3  
 3....43. *b*  
 9....39. 3. *b*, 45. 5. *a*
- 4: 14....\$ 83. *c*, 2, 122.  
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 17....236. 2  
 5: 5....160. 5
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- 1: 4....\$ 53. 2. *a*  
 6....203. 5. *a*  
 11....220. 2. *c*  
 14....179. 1. *a*, 268.  
 1. *a*  
 2: 10....53. 2. *a*, 53. 3. *a*  
 3: 7....254. 10  
 15....139. 8  
 20....88 (f. pl.)  
 4: 3....54. 1  
 9....199. *a*  
 12....157. 3  
 5: 12....220. 1. *b*  
 13....121. 3, 131. 6  
 16....119. 1  
 6: 3....208. 3. *c*  
 6....147. 4  
 8....173. 2  
 9....24. *c*  
 11....98. 2  
 14....280. 3. *a*  
 16....113. 4  
 7: 17....203. 5. *a*  
 24....141. 1, 216.  
 2. *a*  
 25....196. *c*  
 27....118. 4  
 8: 2....66. 2 (2) *a*  
 3....165. 3  
 6....75. 1, 119. 3  
 16....90 (2 m. pl.),  
 176. 1  
 9: 2....249. 1. *c*  
 8....120. 2  
 10....254. 9. *b*  
 10: 17....157. 1  
 13: 2....207. 1. *b*, 255.  
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 8....199. *c*  
 11....71. *a* (2)  
 17....220. 1. *b*  
 19....157. 3  
 20....24. *b*, 71. *a*  
 (2), 220. 2. *c*  
 14: 3....53. 1. *a*, 91.  
*b*, *c*, 119. 1  
 8....141. 3  
 15: 5....104. *i*  
 16: 4....60. 4. *a*, 93.  
*a*, 95. *c*, 121. 1,  
 126. 1, 127. 1,  
 150. 5, 221. 6. *b*,  
 282. *a*  
 5....87. 95. *a*, 111.  
 3. *a*, 150. 5  
 8, 10....99. 3. *b*  
 22....86. *b* (2 f.)  
 27....256. *b*  
 28....127. 1  
 31....173. 2  
 33....60. 3. *b* (2),  
 120. 1  
 34....14. *a*, 19. *b*  
 36....91. *b*  
 50....128  
 52....92. *d*, 220. 2. *a*  
 53....220. 1. *b*  
 57....156. 3  
 59....86. *b* (1 c.)  
 17: 5....132. 2  
 9....166. 2, 191. 4,  
 216. 2. *a*
- 17: 15....\$ 65. *b*  
 23....88 (f. pl.)  
 18: 26....221. 5. *b*  
 32....287. 1  
 19: 2....196. *d*  
 20: 9....140. 4  
 16....271. 4. *b*  
 21....65. *b*  
 27....119. 3  
 36....91. *c*  
 37....53. 2. *a*  
 21: 15....24. *c*, 177. 1  
 15, 16....93. *e*  
 18....121. 1  
 19....219. 1. *a*  
 21....180. *a*  
 26, 28....87  
 29....91. *b*, 106. *a*  
 31....94. *b*, 196. *c*  
 32....280. 3. *b*  
 33....111. 2. *c*  
 34....87  
 22: 20....131. 2  
 23: 5....111. 1  
 16, 20....97. 1. *a*  
 19....175. 3  
 42....21. 1  
 48....83. *c* (2), 150.  
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 49....165. 2, 220.  
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 24: 10....197. *b*  
 11....140. 1  
 12....172. 1  
 26....128, 189. *b*  
 25: 6....57. 2 (3) *a*,  
 106. *a*, 125. 2  
 13....219. 1. *b*  
 15....57. 2 (3) *a*  
 26: 2....140. 2  
 9....19. 2. *c*, 221.  
 5. *a*  
 15....113. 1, 2  
 18....112. 5. *c*  
 21....234. *a*  
 27: 3....90 (2 f. s.)  
 8....156. 3  
 9....24. *c*, 216. 1. *a*  
 12....22. *a*  
 15....13. *a*  
 19....93. *b*  
 23....54. 2  
 26....156. 3  
 30....96. *b*  
 31....11. 1. *a*, 196. *d*  
 28: 8....86. *b* (2 m.)  
 9....230. 4  
 13....19. 2. *b*, 161. 4  
 14....71. *a* (2)  
 15....61. 6. *a*, 104. *b*  
 16....53. 2. *a*, 111.  
 2. *c*, 165. 3  
 17....168. *a*, 172. 2  
 18....104. *i*, 184. *b*,  
 216. 1. *d*  
 23....92. *a*  
 24....139. 3  
 24, 26....156. 3  
 29: 3....102. 1. *a*  
 15....166. 5  
 18....95. *a*  
 30: 16....254. 6. *b*  
 25....112. 3  
 31: 3....140. 5  
 5....11. 1. *a*, 86. *a*  
 8....11. 1. *a*, 199  
 15....93. *c*  
 32: 16....88 (f. pl.)  
 18....11. 1. *b*  
 19....95. *a*, *d*

32: 20....\$ 89 (f. s. & m. pl.)  
 32....95. *a*  
 33: 12....166. 2  
 13....221. 5. *b*  
 30....53. 2. *b*, 223.  
 1. *a* bis  
 34: 12....249. 1. *b*  
 17....71. *a* (2)  
 31....71. *a* (2)  
 35: 6....105. *d*  
 8....216. 1. *d*  
 9....147. 2  
 11....220. 2. *a*  
 12....63. 1. *a*  
 36: 3....139. 2, 141. 1  
 5....220. 1. *b*  
 8....221. 5. *c*  
 11....161. 5  
 13....71. *a* (2)  
 28....71. *a* (1)  
 35....73. 2. *a*  
 37: 7....88 (2 f. pl.)  
 9....131. 3  
 10....131. 6  
 17....119. 1, 223.  
 1. *a*  
 38: 8....161. 4  
 23....96. *b*  
 39: 26....165. 3  
 27....249. 1. *b*  
 40: 4....65. *b*  
 16....220. 2. *c*  
 22....250. 2 (3)  
 43....19. 2. *b*  
 41: 7....141. 1  
 9, 11....160. 5  
 15....220. 2. *c*  
 22....274. 2. *c*  
 25....19. 2. *c*  
 42: 5....45. 1, 57. 2  
 (2) *a*, 111. 2. *b*  
 43: 13....197. *b*  
 18....113. 1  
 20....104. *f*  
 24....100. 2. *a* (2)  
 27....177. 3  
 45: 16....246. 3. *a*  
 46: 17....86. *b*  
 22....95. *e*  
 47: 7....102. 3. *a*  
 8....164. 3  
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## INDEX III

### HEBREW WORDS ADDUCED OR REMARKED UPON.

Words preceded by Vav Conjunctive or Vav Conversive will be found in their proper place irrespective of these prefixes. A few abbreviations are employed, which are mostly of such a nature as to explain themselves as *v.* verb, *n.* noun, *pron.* pronoun, *adj.* adjective, *adv.* adverb, *int.* interjection, *inf.* infinitive, *imp.* imperative, *pret.* preterite. The numbers refer to the sections of the Grammar.

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Names of the verbal species § 76. 1, 2.  
Designations of imperfect verbs § 76. 3.



## POSTSCRIPT

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THE folded leaf which follows contains a general view of the inflections of the various kinds of verbs, perfect and imperfect, the rules for the changes to which nouns are liable, the personal pronouns in their separate and suffixed forms, and the different vowels assumed by the inseparable prefixes and the interrogative **מה**. It is designed to be taken out of the book and mounted upon pasteboard. The student will thus have the most material parts of the grammar brought together and exhibited to his eye upon a single page.

Two sections of the grammar have been inadvertently numbered 141 and two 150. To prevent embarrassment from this cause in the use of the indexes, the page is almost always added when the second of the duplicate sections is intended.

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PJ Green, William Henry, 1825-1900.  
4567 A grammar of the Hebrew language. 4th ed.  
G772 New York, Wiley, 1886 [c1861]  
1886 x, 398p. 24cm.

1. Hebrew language--Grammar. I. Title.

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